The Hebrew.

וחי עולם נטע בתוכינו—"The Eternal Life He planted amongst us."

VOL. IX.--NO. 27. SAN FRANCISCO, CAL., FRIDAY, MAY 31, 5632 (1872. WHOLE NO. 443

The Hebrew

PHILO JACOBY.....PUBLISHER
CONRAD JACOBY.....Business Manager

Publication Office...612 Commercial street
Above Montgomery.

THE HEBREW is furnished to subscribersin San Francisco, at 50 cents per month, payable to the Carrier.

THE HEBREW will be forwarded to any part of the State or Territories, at $5 per annum; $3 for six months; $1 50 for three months.

RATES OF ADVERTISING.—For each square (8lines or less, nonpareil), oneinsertion, $1; for one month, $2 50. Among new ads. $1 00 per insertion.

Resolutions (not to exceed 25 lines,) $5; each additional line 25 cents. Resolutions from the nterior must be pre-paid to insure insertion.

☞ All communications and correspondenceare o be addressed to PHILO JACOBY, PUBLISHER THE HEBREW, San Francisco.

THE CITIES OF REFUGE.

A TALE OF JUDEA, BY M. W. B.

[CONTINUED.]

"Not so fast, my young man!" exclaimed Hazael. "Thy words do not satisfy me. I will see thy mother and search thine house."

"That will depend upon her wish. But hasten and follow me, for I have tarried too long already."

The thoughts which occupied the mind of the mother of Joel were many and exciting, but she felt assured that, whatever might be the guilt of him whom she had secreted, one thing was indisputable—he had besought her aid, and thrown himself upon her hospitality with undoubting faith in her honor, and she was therefore bound by every holy consideration to shelter him from evil. "And then," she said, mentally, "I cannot believe he has done anything very wicked. Do I not know Reuben, the son of the noble Ebenezer, a prince of his tribe? and is he not my kinsman? Of a certainty I have a right to protect him. His enemy I know not. But Joel comes and brings two strangers; I must finish my precautions." She then returned to the court, and removed the small mill used for grinding nearer to the well, filled it with grain, and, kneeling beside it, began turning the handle, while she chanted such portions of the Psalms of King David as she thought would convey most consolation and support to the heart of her imprisoned hearer. "Lord, how are they increased that trouble me! Many are they that rise up against me, but the Lord is my Deliverer." "I called upon Him with my voice, and He heard me out of His holy hill. I will not be afraid what man can do unto me, for Thou art"—here she was interrupted by the entrance of Joel and his companions, who now approached her.

"Thou hast tarried long, my son; I fear thy father must wait for his morning meal. What has detained thee thus long from thy duties?"

"These strangers—I know not their names—are searching for a murderer, and have mistaken me for him," Joel smilingly replied.

Sherah arose, and, saluting them courteously said: "I marvel for whom thou couldst mistake this stripling; though of a goodly height, his years are but few in number."

"The lad speaks unwisely," replied Hazael. "I seek one whom I saw with him this morning; a man of lofty stature, who parted with him near this house."

"Didst thou not accompany thy father to the field this morning, my son?"

"Of a truth, my mother; and, as thou knowest, he is of uncommon stature. But the man is not satisfied."

"What wouldst thou have?" she asked, turning to Hazael.

"I would see thy husband, of whom thou speakest; and, with thy permission, would examine thy house."

"The early morning suiteth not best with thy purpose; yet thou hast my leave. Joel, lead this stranger through the apartments, and then hasten to call thy father from the field."

With haughty step and frowning brow, Hazael followed the receding form of the boy, while Sherah, as if to reassure her prisoner so entirely dependent upon her faithfulness, resumed her sacred song. "Put thy trust in the Lord, commit thy way unto Him, and He will bring it to pass." And she continued singing snatches of various songs composed by the pious Psalmist of Israel until the return of the other party.

"I trust thou art satisfied," she said to Hazael, as he re-entered the court.

"I am not satisfied. The son of Eenezer is not in thy dwelling, but he may be hidden in some secret place. I would see thy husband."

"Be it so. My son, accompany this man to the presence of thy father."

"Let my servant go with him; I would stay with thee."

"And wherefore? I like not thy presence alone. I will call of my maidens."

"Fear me not; thou art beautiful, but I would not harm thee. I seek only revenge on the slayer of my brother."

"And why shouldst thou burden thy heart with the fell passion? He must be tried by the law of Moses, and if found guilty will surely be punished, for thou knowest that the wilful murderer finds no mercy in that law."

"I cannot wait for that slow justice; I must slay him before he reaches the City of Refuge. I thirst to shed his blood with my own right hand, to pierce his heart with my own blade as he pierced the heart of my brother." And he raised his glittering weapon with an air of savage menace.

Sherah started back in indignation. "Thou art thyself a murderer at heart!" she cried. "See that thy fearful thirst be not quenched in thine own blood. Is it the noble Reuben whom thou pursuest with such bitter hate?"

"Even so."

"And why slew he thy brother?"

"I needeth not that I should tell thee, woman; let it suffice thee that his life shall answer for the deed."

The handmaiden now entered the court, and Sherah, addressing her, said: "We go into the house; finish though the grinding, and prepare the loaf for breakfast." Then, motioning to Hazael to follow her, she led the way into the apartment they had before occupied, and almost immediately were joined by Joel and his father accompanied by the servant.

"Thou art not summoned to thy morning meal, my husband," said the now smiling wife, "but to certify to this man that thou art not Reuben, the son of Ebenezer, of Heshbon."

Before he could reply, Hazael advancing to the man, addressed him: "I would ask thee, Eldad—for I know thee, who thou art, and deceit dwelleth not with thee, as with the woman—I would asked thee whether thou wentest forth with thy son at early morning-tide?"

"Of a surety I did so."

"And thou wert with him at the foot of yonder hill?"

"It was even so; thou speekest truly. We had been seeking a strayed lamb, and, restoring it to its bleating mother, I bade him return to the house, and went myself to the field to my labors."

"Hast thou seen that son of Belial, Reuben, of Heshbon, this day?"

"Thy question is harshly put, Hazael; nevertheless, I will answer thee kindly. Many days have gone since I saw the princely Reuben, and methinks he is too busy with his marriage preparations to spend much time abroad; and the beautiful Zillah would claim all his leisure hours."

"She is lovely as the morning cloud!" cried Sherah.

"Ay!" muttered Hazael, gnashing his teeth, "she may weep until her beauty fades like the cloud when the sun withdraws its light, for Reuben shall return to her no more. I have vowed his death, and God so deal with me as I will keep my vow!"

"Hearken to me, son of Ocran!" replied Eldad, sternly, "thou hast intruded into the privacy of my dwelling, thou hast questioned and displeased my wife, thou hast threathened my son with death, and thou hast summoned me from my labor, and all to assure thyself that he for whose life thou thirsteth is not hidden within my house; thou hast not found him, and if thou still seekest him, up and away; for he is swift of foot and has many friends, and may escape thee while thou art lingering here."

CHAPTER III.

Placed near the table at their morning meal in the house of Eldad, were himself and Joel, and the weary wayfarer who had experienced such signal and timely kindness from Sherah; rest, and food, and present safety had effected a very favorably change in his personal appearance, but the deep dejection of his countenance remained unaltered. When breakfast was completed, he arose to depart, saying to his generous hostess, "The blessing of the God of Israel be upon thee and upon thy house! As thou hast had compassion on the stranger and the fugitive, so may he have mercy upon thee and thine, in thine hour of greatest need." He then turned to address Eldad, but was prevented by him.

"Hear me, I pray thee, my brother! for art thou not of the same tribe, and kinsman to my wife? This is the day of preparation for the holy Sabbath; and beset, as thou knowest thy way is, by great perils, thou canst not reach Bezer at all; time would fail thee to attain a more distant place of refuge, and the sacred day would overtake thee, a wanderer on thy way. Tarry with us, and share the blessings of the hallowed hours under my roof. When a fitting time offers, I will lead thee to a place of security."

"Yea, stay," added Sherah, "and thou shalt learn that, in sheltering thee in thine hour of danger, I was but repaying a debt of kindness which my father owed to thine. Tarry then with us, for thou art most welcome."

"And if thou shouldst now depart," said Joel, archly, "I should not have power to clear myself to the from the suspicion of falsehood which thou mightest entertain; then, for the sake of mine integrity, thou wilt consent to remain with us."

"Thy reasons are unanswerable," replied Reuben, his sad face lighting up with a smile, "more particularly thine, friend Joel, and I accept the offered hospitality with gratitude, believing thou art sincere in offering it. And now for thine explanation."

"First let me say," answered the playful boy, "that it was well for me that the madman Hazael did not ask me whether I had seen any other man than my father this morning; if he had, mine integrity would have been sorely straitened; but, happily, he forgot that question in his anger, and I was able to speak the exact truth."

"But he forgot not to ask thy father," observed Sherah.

"Very true, my mother; and as he had not seen any other man this morning, his true answer was all that was needed."

"And where didst thou meet our princely guest, my son?" inquired Eldad.

"After thou hadst left me for the field, my father, I obeyed thy command to hasten homeward; but, thinking I heard a noise in the thicket, I returned to the foot of the hill to discover the cause—and there, pale and weary, I saw him resting by the roadside. Was I wrong in offering him the comforts of thine house?"

"Nay; my blessing be on thee, my boy! The Lord loveth the stranger, and thou didst thy duty in protecting him. But why spakest thou not of this thing as we came from the field?"

"The eyes of the servant were upon me, and I could not tell thee. But is it not better that thou knewest it not? Thou hadst nought to conceal, and thy truth confirmed my words."

"Be ever thus, my son," cried the gratified parent; "be wise and prudent, but harmless as the young lamb; mayest thou also be as innocent. But thou, my Sherah, hadst thou no fears that my surprise would betray thee, when I should behold thy well so covered?"

A charming smile beamed on the face of the wife as she answered, "I was careful that thou shouldst not behold it, and therefore met thee in the house."

"What led thee to think of such a place of concealment?"

"I remembered the story of Jonathan and Ahimaaz, and was well pleased to find so good and secure a hiding-place; although I had great fears that my prisoner would grew distrustful from being confined so long."

"Thou wert very kind," said Reuben, "and thy pleasant songs refreshed my spirit, while they gave me full assurance of thy truth and piety; and I praise the Lord God of Israel that although I have sinned grievously, He has remembered mercy, and dealt so graciously with me."

The day wore away in safety for Reuben, and pleasantly to his generous friends, to whom he related the circumstances of his unfortunate rencontre with his rival; his subsequent parting with his mistress; his deep regret that a hasty blow should have been followed by consequences so dreadful; and his determination, on arriving at a place of security, to surrender himself into the hands of those appointed to judge his case, and await their decision. "If it be against me," he said, "I must die; but I will not willingly fall by the hands of an infuriated avenger."

"Thou art right, my brother; nevertheless thou hast wrought a great evil by bringing the sin of blood-guiltiness upon the land. Be it thy care, by penitence and prayer, so to appropriate the evening sacrifice offered by our High Priest, that Jehovah may pardon thee, and make thine innocence clear in the sight of man from all intentional wickedness."

An hour before the setting sun had poured his departing beams upon the land of Israel, the family of Eldad had completed their preprarations for their approach of the day so sacred in the sight of the Jews, so holy, and so blessed to the heart of the true Christian. The Sabbath began as the sun sunk behind the horizon, and, previous to that moment, all the business of the week was to be either completed or laid aside. Eldad and his son repaired to the synagogue; but Sherah, assisted by her maidens, covered the table with a cloth of snowy whiteness, and placed upon it a vessel of wine, and a couple of loaves of newly baked bread, over which was spread a clean napkin; the two loaves, baked on Friday, being used in memory of the manna, which, on that day, fell in double quantities for the children of Israel. On the centre of the table stood a candlestick with seven branches, emblematical of the seven days of the week; and Sherah, on lighting the candles, uttered this prayer: "Blessed art thou, Lord God of the Universe, who hast sanctified us with the commandment, and commanded us to light the lights of the Sabbath."

On the return of her husband and son, Sherah welcomed them with an affectionate embrace, and the latter, after returning her caress besought the blessing of both his parents. "Thy mother's blessing rest upon thee, my son," the fond mother replied. Then Eldad, laying his hand upon the bowed head of the youth, raised his eyes to Heaven, and prayed. "The blessing of thy father also be upon thy head, and may the God of thy fathers do unto thee as he did unto Ephraim and Menasseh." After withdrawing his hand, he bade his son bring water, which he poured upon the hands of his guest, and performing the same ablution himself, he addressed his family, "Lift up your hands in holiness to the Lord;" after which they placed themselves at the supper-table.

While Eldad was pouring out a cup of wine, he repeted from Genesis, "And on the seventh day God ended His work which he had made; and He rested on the seventh day from all His work which he had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all his work which God created and made." Then blessing the wine and tasting it, he distributed it to his family; the bread was consecrated and distributed in the same manner; and thanks, after supper, completed the duties of the ceremonial law for the evening.

Beautiful and affecting was this constant remembrance of their Heavenly Father, in the eyes of Reuben; and, sorrow-stricken as he was, he experienced heartfelt gratification in witnessing the lovely harmony and warmth of affection produced by it in the members of this small but happy family; and the perfect trustfulness with which each one relied upon, and responded to, the pure faith and unchanging love of the others, and he felt assured that although humble in rank, their lot was far preferable to that of thousands in the more elevated stations in life, who drank not at the fountain of true happiness—obedience to the will of the Almighty.

The holy Sabbath was observed with consistent devotion—every member of the family uniting in such duties of the synagogue as were appropriate to them. Even Reuben, secure in the sacredness of the day, ventured forth, and returned unharmed, although not unseen. Hazael, still suspicious, had appointed one to keep watch on the habitation of Eldad, who now became aware of his retreat; but other eyes were equally vigilant, and Joel informed his father that a stranger had followed their footsteps as they returned from the second service.

At the conclusion of the evening meal, the son lighted a lamp having two wicks, which he held in his hand, while the father, taking a cup of wine in his right hand, and a box of spices in his left, uttered a short prayer; then changing the contents of his hands, he concluded the ceremonial by another prayer. The family inhaled the fragrance of his spices and drank the wine, thus intimating that the holy Sabbath was separated from all other days, and ended; this cup of wine being called the Habdallah, or the cup of separation.

[TO BE CONTINUED.]

—We call the particular attention of our readers, who wish to purchase oil paintings, engravings, materials for paintings, or objects of art, to the card in another column of Messrs. Morris, Schwab & Co., No. 21 Post street. In a future number we will describe some of the fine pictures exhibited at the above store.

THE JEWS OF PARIS.

Prior to the first French Revolution the history of the Jews in France seems to have had little to distinguish it from their history in other Roman Catholic countries in Europe. Injustice and oppression were the badge of the race. If a monarch with any liberality of ideas granted to his Jewish subjects just and reasonable protection, or endeavored to put them on something like a legal equality with the rest of the nation, his successor almost invariably adopted a contrary policy, and by increased oppression succeeded in neutralizing the little good his predecessor might have effected. Unfortunately, the results of the despotism which had for so many years been practiced on the French Jews, were not only traceable in their physical, but also in their moral condition. Few would imagine that the high-minded and honorable men, who now form the Jewish community in the city of Paris, are the descendants of the degraded race which, before the Revolution, had been subjected to so much oppression. True, from time to time men of high ability and great worth arose among them, who, proclaiming the first principles taught by their creed, and proving themselves fully equal to any other portion of the French people, demanded their recognition as citizens in the eyes of the law. Their applications, however, were rarely listened to; and even when they did get a hearing, their arguments were received with suspicion, and little justice was ever done them.

So strong in Paris were the prejudices against the Jews, that even after the breaking out of the Revolution, they appear to have had the greatest difficulty in placing themselves on an equal footing with their fellow-citizens. And this, it must be remembered, was in spite of the pre amble of the constitution of 1791, which stated that in future no one should be punished or troubled for his religious opinions, so long as they were not antagonistic to public order and law. Nor did the opposition shown them arise solely from religious bigotry. On the contrary, many of the Roman Catholic clergy, among whom may be especially named the Abbas Gregoire, Mulot, and Bertolia (all of whom had made themselves well acquainted with the doctrines of the Jewish creed), maintained in the sittings of the Assembly of Representatives the rights of the Jews to perfect political equality. But the concessions which were made to them were obtained with the greatest difficulty, and did not amount to the full admission of their perfect rights as citizens of the Republic.

Under the imperial power of Napoleon, however, a vast change for the better took place in the condition of the Jews of France. In consequence of the repeated applications made in their favor, as well as the patriotism they had shown during the wars of the Republic (for many of the most famous generals of France belonged to the Jewish nation), he ordained in the year 1807 that a Grand Sanhedran should be called, and that several questions as to the relationship of the Jewish doctrines to the government of the State, on which great obscurity prevailed, should be put before them, and should be plainly answered before there was any further legislation on the subject. These questions were answered in a manner highly satisfactory, showing that the Jews were as well fitted as any class to enjoy the rights of citizens. A great deal was said in the report with regard to question of usury; the president of the Sanhedran, when presenting the report of their transactions to the minister, took occasion in his speech to refer to the subject of usury, and attempted to defend his co-religionists from the stigma which had been cast on them, practicing it extensively. "One of the things," so he spoke, "which has principally tended to draw on us the contempt and aversion of other nations, is far less difference in religious opinions than the unfortunate reputation we have acquired of lending money at heavy rates of interest. And it is not only the fact of the loan being a usurious one which is necessary to make the lender disliked. One of our celebrated ministers (Turgot) very justly said, 'It far more agreeable to borrow that to repay. The pleasure of being helped in our necessity too frequently passes away when that necessity no longer exists. Sympathy is always on the side of the borrower, seldom on that of the lender. We feel that to repay may reduce the debtor to a state of penury, while the creditor may still live in comfort without receiving the money owing to him. This unfair sympathy too often exists even when the loan has been made without interest, and it is naturally much stronger when the lender has made a profit by his loan.' If this holds good with ordinary money transactions between Christians, how much greater will it be when applied to the Jews, whose principal means of earning a livelihood, before their emancipation, was in lending money on interest, being deprived as they were of more legitimate means of employing their capital! Even admitting the accusation against the Jews—that they were in the habit of lending money at usurious rates of interest—to be sure, was the fault altogether their own? They had to pay far larger tributes than Christians, not only to the Governments under which they lived, but also to the municipalities and the feudal lords for their protection. To raise money to pay these extortionate demands, they were obliged to seek for large profits, and thus the practice of usury was forced upon them against their better judgment, and also against their religious creed.

The report of the Grand Sanhedran having been declared perfectly satisfactory, was accepted by the Governments, and shortly afterwards the Jews resident in France and Italy were recognized by the law and secured in the full rights of citizenship; and a code of regulations was drawn up for the management of their synagogue and worship.

Although the Rabbis were now recognized by the State as a regular priesthood, they were strictly bound down to obey the laws which were drawn out for their guidance. These laws fully proved that Napoleon in emancipating the Jews had determined to make them and their priesthood as useful as possible to the State. Some of the chief duties assigned to them were as follows: They were to teach no doctrines contrary to the decision of the Grand Sanhedran; to teach implicit obedience to the laws of France, especially and particularly those relating to the military defence of the country; and in each year, at the time of the conscription for soldiers, to preach that military service was a sacred duty, which ought to be undertaken willingly by every good citizen. The Rabbis were also to pray in the synagogues for the emperor and the imperial family.

These rights of French citizenship accorded to the Jews lasted only for a short time. The following year (March 17th, 1808) Napoleon published another decree, wishdrawing many of the privileges which had been granted them, and at the same placing them under some most onerous regulations, which left their community hardly in a better position than before the Revolution. So severe indeed were some of the clauses against the Jews, that it is easy to perceive that a considerable portion of vindictive feeling was mixed up in the decree. It accused them of practicing gross usury, and of engaging an illicit and dishonest commerce. Among other clauses in it were some to the effect that no Jew resident in the French Rhenine provinces not yet actually naturalized, should be allowed to become legally domiciled, and that all Jews who had been drawn for the conscription should be obliged to serve in the army without the privilege of finding a substitute—a privilege which was granted to all other subjects of the French empire. These and many other clauses which the decree concontained of an equally objectionable character, caused, as may easily be imagined, great surprise and indignation among the French Jews. Nor has the injustice then done them been completely forgotten by them even up to the present day; and strong as is their admiration of Napoleon's ability, it is almost impossible to find an educated Jew in Paris who does not speak of him with very qualified praise. They justly pronounce the decree as one of unbridled despotism, as the result of both passion and prejudice. And it must be admitted they are not without reason in condemning it. That many, possibly very many, of the Jews in the French exmpire, were tainted with their old leaven of dishonesty and rapacity is probable, but to deprive a whole people of their deanest political rights for the misdoings of a few certainly appears very harsh. Even Napoleon, after his first burst of temper was over, seems to have tacitly acknowledged that he had been too hasty, and a few weeks after the publication of the decree, he issued another, releasing the Jews of Paris from its obligations, thus leaving them their full rights as citizens of the French empire.

At the restoration of the Bourbons, the Roman Catholic religion was established as the religion of the State; but, by the fifth article of the charter of 1814, the followers of all other religions were allowed full religious liberty. It expressly states that every one may profess his own religion with perfect freedom, and with full right of protection from the State. During the reign of the Bourbons no further annoyance or injustice was practiced upon the Jews. It is true that in the year 1818 a petition was presented to the Chambers to reconsider the laws relating to the Jews, and to put them on the same footing as they had been placed by Napoleon in his objectionable decree of the 17th March, 1808. But the petition was received with so little favor, and was opposed with so much eloquence by De Lanjournais and De Baissy D'Anglas that no further attempt was at that time made to deprive them of their full rights of citizenship.

[TO BE CONTINUED.]

In another column of our paper will be found the card of the California Mutual Life Insurance Company of San Francisco, one of the most reliable and safest Companies doing business on our coast. Owing to the fact, that every dollar of income in the California Mutual is invested in this State and brings a high rate of interest, the Company is enabled to offer policy holders most liberal terms. We would, especially, remind men of family, that they are remiss in their duty towards their loved ones, if they do not by taking out a policy, provide against a possible calamity, which might leave their family penniless. The office of the California Mutual Life Insurance Co. is 323 California street, below Sansome. The newly elected President and Vice-President, Messrs. T. A. Ball and R. J. Sneath, are well and favorable known in our mercantile community.

—The "Hertha," the first German war ship ever in our harbor, is now daily expected. Great preparations are being made by our German population to give the officers and crew a grand reception. The ladies are preparing splendid toilets for Balls in prospect and Messrs. Sullivan, Fratinger & Co., 14 Montgomery street, are overrun with orders for their splendid cloakes.

—The most popular machine in families is undoubtedly the Weed Sewing Machine, which has at nearly all fairs, where it has been exhibited, taken the first premium. It possesses advantages which make it most valuable for family use. The office in this city is at No. 221 Kearny street, S. E. Hoar, General Agent.

—A Great Medical Discovery is the "Eye Opener" prepared by Dr. Henley. It is a really pleasing and withal healthy cordial, which, we are sure, will be all the rage as soon as its health-giving qualities are more widely known. The warerooms of Dr. Henley are at 811 Montgomery street.

NOTES OF A TRIP TO THE HOLY LAND.

THE SUBSTANCE OF A LECTURE DELIVERED BY CAPT. HENRY LUMLEY, ASSOC. I. N. A.

No. 2.

[CONTINUED.]

The Mosque of Omar itself is a magnificen large building, but it seems to have been originally erected for some other purpose than as a place of Mahommedan worship. After becoming accustomed to the gloom of the interior, I made out a grand and lofty cupola roof supported by massive marble columns, in a style approaching the Grecian, with a run of string courses connecting them, from which sprang round arches supporting the roof. Everywhere are colored marble and Arabasque ornament, which seem to cover other work beneath; but the origin of this building is hardly clear, and much of it is out of repair.

In the course of our inspection of the Temple area, we went beneath it in one part and found splendid underground galleries or crypts, supported by stone columns. It may be concluded that many secrets are hidden within this spot, such as bear upon the early history of the Temple, storage of corn, and the supply of water to the Temple and city, with, perhaps, the locality of a powerful spring of water, which will clear up the question of the mode in which Jerusalem was supplied with water during the sieges it has undergone; for it never suffered from want of water at those times. It would, indeed, be a blessing to the city in these times to clear up the question satisfactorily, for the greatest of its requirements is water.

No. 3.

The Church of the Sepulchre is supposed to contain nearly all that is holy to a Christian in the last stage of the life of the founder of Christianity. It would ill become me to speak disrespectfully or in a mocking tone of the superstitious beliefs or prejudices of any sect; but as much doubt is cast upon the locality of the event in question by a large part of the Christian community, it is allowable for me to doubt with them, when no other conclusion can be arrived at by a Christian than this:—that if the monuments I saw in the church are genuine, then the New Testament must be inaccurate. I am, of course, only speaking from a historic sense.

In this vast, irregular, and evilly smelling building are concentrated in a very convenient manner, so as to give anyone bent on sight-seeing as little trouble as possible, all the events connected with the crucifixion and entombment. I placed my hand into the holes wherein the three crosses were supposed to have been placed —on the top of Mount Calvary; but as this event occurred outside the walls of the city, how could this possibly be the spot? I gazed at a variety of objects pointed out to me, and among others at a stone which marks the centre of the earth; I sat on it; but this I believe is a Mahommedan superstition; and I went into the tomb of Jesus where the miracle of the "holy fire" is annually performed, even to this day. This yearly performance is under the particular patronage of the Armenian Christians, and is not acknowledged by any other Christian sects—the Latin, the Greek, and the Coptic—who divide the honors of the church.

Within the tomb, 50 silver lamps make a more than artificial day. I stood with my back to the wall and observed the movements of one or two who entered on their knees, and reverently kissed the marble top of a bench which covers the place of burial. This marble top is actually worn by the kisses of the devout into a thin, uneven slice. How many millions of kisses must it have taken during the past centuries to reduce the marble to its present state? But this was not the only reflection I made. Here was I—an Israelite, a descendant of the actors in the greatest drama of the world's theatre—making my observations of a spot where one of the most solemn scenes of that drama was supposed to be closed. Eighteen centuries have rolled away, and the mission attributed to Jesus has not been fulfilled. The glaring contradictions which exist, even on this spot, in the universality of discord and the emnity of sects—for even at this place the various creeds of Christianity are ready to clutch each by the throat on inferior questions of doctrine and ceremony—were remarkable proof, if any were needed, that a universal brotherhood of man, and the establishment of peace in the world—which every believer, Jew or Christian, confesses should follow the advent of the true Messiah—has not followed the advent of the Messiah of the Christians. Nevertheless, I was standing on a spot sacred to the death of a personage who has been permitted to initiate events which have changed the current of religion, thought, and education, and more especially have had their influence upon Judaism with such powerful weapons, and, as a whole, with such poor results, as incontestably prove the Divinity of the Protection which our Holy Religion enjoys.

If I had been standing at the tomb of Mahomet at Mecca, I daresay I should have made somewhat similar reflections, excepting that it would have occurred to me that both being apostles of universal peace, the one forced his religious way with the sword, and the other has been followed by the same weapon trailing in a path of blood up to the present era. The possession of this small spot of earth—the sepulchre—has been the occasion of more shedding of blood, of more death and misery, than any other spot on the earth's surface.

I left the tomb and wandered about the church. I saw more of the ceremonies of the four sects of Christians who are permitted to use the church, and who are only kept from open quarrelling and blows by the Turkish soldiery who maintain order amongst them. Such is the satirical fact—that the Mahommedans are obliged to keep order among the meek and humble followers of Jesus in the holiest spot sacred to Christianity.

One of the most interesting and somewhat perilous undertaking I indulged in was an attempt to walk round the city on the top of its wall; but after proceeding from the Jaffa Gate to near the Damascus Gate, or about one-fifth of the circuit on a path from six to ten inches wide, in some places broken and at a height above the surface of from 15 to 30 feet, I abandoned the attempt. On the way I had an excellent view of the interior of Jerusalem on the right hand and the country on the left. The walls are castellated, and are built of limestone. They were built by the Sultan Sulevman, who lived about the time of the Reformation. Against modern artillery, they are, of course, useless.

Jerusalem, like many other cities, is perforated by underground works. The catacombs of Paris and Rome and the water caverns of Constantinople are examples of such undertakings carried out, it may be, for places of burial, for refuge, or for grain and water stores in times of siege.

Jerusalem, apart from the vast underground spaces which are below the Temple Platform, and such subterranean enclosures like the Pool of Hezekiah the king, which modern investigation has discovered in the northern part of the city, has its caverns, the limits of which are at present unknown. They are situated on the east of the Damascus Gate, and I visited them with a guide and a proper supply of candles and material to make a fire. The entrance is outside the wall and through a low passage about 2 feet 6 inches high, over a mound of filth and rubbish. After descending a considerable distance at an angle of about 45 degrees in the earth, under the city, we entered a vast hall cut out of the solid limestone. This appeared to be about 50 feet in height at the centre, and from 100 to 150 feet wide; but not having a measuring tape with me, I cannot be exact about the measurements. We kindled a fire of paper, by which we could see around and notice the deep shadows, the marks in the rock and the black depths beyond. Continuing our descent, we passed into other halls and and chambers, some supported by pillars of rough stone. Here and there were deep cavernous pits, and everywhere around were passages and alleys. We went down one or two of them on their uneven surfaces. In some places were clear marks of the tools of workmen who worked the stone. The process of their labor was easily discernible; and the signs thereby disclosed show to a certain degree that their origin is Jewish. It is extremely likely that this might have been the quarry from which the stones of the Temple were obtained. We know that no sound of a tool was to be heard in the building of the Temple; and here the stones might have been quarried and shaped, to be afterwards lifted through a shaft under the Temple site up to the surface. The method of quarrying agrees with the Jewish bevel of the stones, which are seen to this day in the Wailing Wall.

Whatever the origin of these caverns may be —whether the work of Melchisedeck, of the Jebusites, of the Jews, or of the later possessors of Jerusalem—they are extremely interesting; and, being a modern discovery of the last few years, they offer a field of investigation in their unexplored depths, which may yield curious results. It is possible that they may be connected with other subterranean spaces under the city which hold important secrets; and an entrance in this way may be effected into the jealously guarded and as yet unexplored passages and vaults beneath the Temple Platform.

At one spot we came across a shaft leading upwards, and down which water of a brackish taste was dripping into a scooped basin at its foot. This might have been the means of supplying the thirsty workmen with water; and this, with the fresh looking tool marks on the stone, were only evidences of the human character of these vast and mysterious caverns. In these depths the heat was great, and was glad to scramble out to the blessed light of day.

In many instances the names given to places and the locality of biblical events are simply conjectural or apocryphal. In fact, and "not to put too fine a point on it," Jerusalem of the present day may be called the city of lies. There is so little which is historically true and and so much which is the result of human superstition, guess work and invention, that all is extremely unsatisfactory.

In fact, the city now called Jerusalem is actually from 60 to 70 feet above the original city; and when it is remembered how often Jerusalem has been destroyed, ruined, burned, and battered to pieces, leaving after every assault a mound of rubbish to accumulate over its preceding mound, it can be well understood how few vestiges of the original city can now be remaining; and when you ask in your prayers for the rebuilding of Jerusalem, you are little aware how much the present miserable place requires it.

If it were possible to arrange for the removal of all the inhabitants, and along with them the abuses of religion, the bigotry, the fanaticism, the envy, and the jealousy which now exist, and then for a band of scientific explorers with an army of navies, and several hundredweight of gunpowder to exert their influence to disinter, rake out, and bring to light that which remains of other days, their secrets and their truths—the world at large would gain much; and Jerusalem, would be better fitted for the site of the future Holy City.

[TO BE CONTINUED.]

BERLIN.—The religious school of Berlin has published it its report for the past year. The report shows a constant decline in the number of pupils. While in 1870, the number amounted to 338 (156 boys and 152 girls), in 1871, 320 (178 boys and 142 girls) during the last year only 286 (158 boys and 128 girls attended the school. But the contrary ought to be expected. The Jewish community is continually increasing, and has at present about 5,000 contributing members. The school is situated in that part of the city which is thickly populated by the Jews, and has convenient class rooms. Formerly only one synagogue existed with only one preacher; they prayed, however, only in Hebrew, and for Messiah and Jerusalem, and the number of pupils increased from year to year. Now there are three preachers, who deliver sermons every Sabbath and holiday, who transform and change the prayers continually. And the number of those anxious to learn religion diminishes. This is suggestive.

RUSSIAN POLAND.—Without any invitation or participation on the part of the congregations, the Government has provided, as much as possible, for the imparting of Jewish religious instruction, by appointing in several localities where there are higher educational institutions, well qualified Israelitish elementary teachers, at the expense of the State. But a few cities, among which we note Wlockawek, form an exception to the rule. It is evident that the indolence of the congregations is the more to be blamed in view of the good will practically shown by the Government.

SALOMO MORTARA, father of the renowned Edgar, died at Florence, on the 8th of March. Bodily sufferings and spiritual pains, the last unjust imprisonment, and the affliction about the loss of his son, broke down his constitution, and brought him to his grave at the age of fifty-six years. Salomo Mortara will remain a his-name.

AT Proskau, Posen, is an old Jewess, now 105 years old, who is still healthy and strong. Two years ago, she lost her "little and unmarried daughter," only 80 years old, but she finds comfort in the remaining children, grandchildren and great-grandchildren, amounting together to 250 souls.

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Die Judengasse zu Frankfurt a. M.

Das Unglück vom 1. März 1872, wo der Einsturz zweier Häuser in der Judengasse zwölf Menschen uter den Trümmern begrub, hat nicht nur die allgemeine Aufmerksamkeit wieder auf jene oft beschriebene Lokalität hingerichtet, sondern auch den Anstoß gegeben, daß die Behörden energischer als vorher die Beseitigung der ganzen Judengasse in Angriff nahmen. Es mag daher an der Zeit sein, ein Bild zu entwerfen von der Vergangenheit einer Stätte, welcher an culturhistorischer Wichtigkeit nicht viel andere an die Seite zu stellen sind, denn die Familiennamen gewordenen Sinnbilder der abgebrochenen Häuser leben fort als Namen „erster" Bankhäuser und ausgezeichneter Gelehrter.

Ehe wir zur Geschichte und Schilderung der Judengasse übergehen, theilen wir kürzlich das Wichtigste mit über die Schicksale der Juden in Frankfurt und schicken, im engsten Anschluß an unser Thema, den wichtigen Satz voraus: „daß die öffentliche Meinung des früheren Mittelalters von einer Bedrückung und Einschränkung der Juden nichts wußte." Alles was bis dahin Gewaltsames und Ungerechtes geschah, war das Werk einzelner Persönlichkeiten oder momentaner Aufwallung; die prinzipielle Absonderung uud Rechtsbeschränkung der Juden begann erst im 15. Jahrhundert, besonders dessen zweite Hälfte; Beispiele dafür finden sich im Nachstehenden.

Juden, und zwar gleich eine Judengemeinde, werden zuerst in der Mitte des zwölften Jahrhunderts in Frankfurt erwähnt; urkundlich kommt die Universitas Judaeorum 1288 zuerst vor. Man muß daher annehmen, daß in Frankfurt schon weit früher einzelne Juden sich niedergelassen haben, denn die nahe gelegene Gegend um die Römerstädte Mainz, Worms und Speier gehörte zu den ältesten Wohnsitzen der Juden in Deutschland und aus ihnen siedelten gewiß schon früher Juden nach dem wichtigen Handelscentrum Frankfurt über. Erst hundert Jahre später wird der Geschicke der Frankfurter Judenschaft zum zweiten Male gedacht. Damals fand nämlich die erste und einzige Judenverfolgung durch Frankfurter Bürger im Mittelalter statt. Nähere Einzelnheiten über die „erste Judenschlacht" sind uns nicht bekannt, da wir nur eine einzige gleichzeitige und offizielle, zugleich aber ganz allgemein gehaltene Nachricht über dieselbe besitzen in dem Schreiben des Königs Conrad IV. vom Jahre 1246, durch welches den dabei betheiligten Frankfurter Bürgern Verzeihung dafür gewährt wird. Sehr freundlich gesinnt war den Juden Ludwig der Baier. In 1331 traf er mit ihnen „seinen lieben Kammerknechten" eine Uebereinkunft in Betreff dessen, was sie während der nächsten zehn Jahre ihm oder seinem etwaigen Nachfolger als Steuer zu entrichten hätten, und ertheilte die auch diesen bindende Zusage, daß sie mit jeder weiteren Forderung verschont bleiben sollten. Zugleich befahl er dem Frankfurter Rath, den Juden ihre Rechte zu verbriefen und sich ihrer gegen Jedermann, sogar gegen den Kaiser selbst anzunehmen. 1337, als die Judenschläger in den Rheingegenden herumzogen forderte Ludwig die benachbarten Fürsten zum Schutz der Juden gegen die Rotten auf, und in demselben Jahre schärfte er dem Rathe ein, nicht zuzugeben, daß die Juden vor ein geistliches Gericht geladen würden. Mit Ludwigs Tode war es auch mit der guten alten Zeit für die Frankfurter Juden vorüber. Karl IV verpfändete durch eine am 25. Juni 1349 ausgestellte Urkunde dieselbe dem Rathe und den Bürgern von Frankfurt um 15,200 Pfund Heller, nach heutigem Geldwerth nahe an 1 Million fl. Dadurch wurden die dortigen Juden auf so lange Eigenthum der Stadt Frankfurt, bis die Pfandsumme zurückbezahlt war. Dies geschah aber nie und 1685 verzichtete Kaiser Leopold I. auf das Recht des Rückkaufs und die Stadt war seitdem völlige Eigenthümerin ihrer Juden. Schon nach vier Wochen (am 24. Juli 1349) aber fand in Frankfurt die zweite Judenschlacht statt, d. h. die Juden erlitten daselbst zum zweiten Male eine blutige Verfolgung, welche aber diesmal nicht von den Bürgern, sondern von Fremden, den Geißlern ausging. Die Judengasse verbrannte, viele Juden kamen im Kampfe oder in den Flammen um, der Rest zog weg, nnd so finden wir ein Menschenalter hindurch nur eine sehr geringe Zahl von Juden (1357—79 durchschnittlich nur 14 als steuerzahlend.) Deßhalb scheint hier der richtige Ruhepunkt, um einen Rückblick auf die socialen nnd finanziellen Verhältnisse der Frankfurter Juden in dem vorhergehenden Zeitraum zu werfen.

Vor Allem: die Frankfnrter Juden besäßen das Bürgerrecht, während sie in neuerer Zeit bekanntlich bloß Hintersassen, Schutzangehörige, Schutzverwandte, Stättigkeitsverwandte oder Schutzjuden hießen, und ihnen in der Stättigkeit von 1480 geradezu verboten wurde, sich Frankfurter Bürger zu nennen. In dem amtlichen Bürgerbuch von 1328 findet man mitten zwischen den Namen christlicher Bürger 15 Juden genannt, ohne daß diese auf irgend eine Weise als solche bezeichnet und von jenen unterschieden wären. Zuletzt kommt die Bezeichnung Bürger bei einem Juden 1391 vor. Die schon 1267 von der Wiener Kirchenversammlunng gefaßten Beschlüsse, wozu auch das Verbot an die Christen gehörte, sich von den Juden ärztlich behandeln zu lassen, wurden so wenig befolgt, daß 1388, 1394 und 1398 Judenärzte als besoldete Stadtärzte angestellt wurden. Ja, in dem amtlichen Ausgaben-Verzeichniß von 1397 wird ein Wagen berechnet, in welchem mehrere Juden mit Rathsmitgliedern von Mainz zurückfuhren. 1312 besaßen Juden Häuser und Weingärten, während vom 16. bis zum 18. Jahrhundert den Juden der Besitz von Grundeigenthum geradezu verboten war, und endlich wohnte Johann von Holzhausen, welcher dreimal Bürgermeister war, während dieser Zeit, sowie überhaupt 30 Jahre lang in der Judengasse.

Von den Frankfurter Juden des 14. Jahrhunderts war die Mehrzahl offenbar sehr reich. Unter den 16 Familienvätern und Müttern, welche nach einer Durchschnittsberechnung damals in Frankfurt ansässig waren, zahlten nicht weniger als vierzehn 30 und mehr fl. Steuern (60, 56, 50, 45, 40 ꝛc.), und wenn man dabei in Anschlag bringt, daß das Geld damals einen mindestens zehnfach höheren Werth hatte als jetzt, so kann man auf den Ertrag ihrer Geldgeschäfte schließen.

Erwägt man diese Stellung der Juden zur christlichen Bevölkerung, so ergiebt sich, daß unter dem 1270 zuerst urkundlich vorkommenden Namen Judengasse und Judenquartier nichts anderes zu verstehen ist, als unter der Metzger-, Schmiede-, Fischer-, Bendergasse ꝛc.

(Fortsetzung folgt.)

Rumänien. — Der Ausgang der Judenprozesse in Rumänien entspricht den schlimmsten Vorhersagungen derer, welche den Stand der dortigen Rechtspflege so niedrig wie möglich taxiren. Die Erkenntnisse sind geeignet, die Entrüstung der ganzen civilisirten Welt zu erregen. Am 15. d. M. hat das Geschworenengericht zu Buzo in Sachen des Ismailer Kirchendiebstahls nicht nur den eigentlichen Uebelthäter Silber zu fünfjähriger Zuchthausstrafe verurtheilt, sondern auch die von demselben der Complizität beschuldigten Juden, den Rabbiner Brandis, den Gemeindevorsteher und Andere mit schweren Strafen belegt. In Betreff der Letzteren insgesammt hatte der Staatsanwalt Borschu für Nichtschuldig plädirt; die Rumäntsche Regierung war selbst von ihrer Unschuld vollständig überzeugt; die Anklage wäre ganz aufgegeben worden, wenn nicht trotz der Ansicht des Justizministers das Appellationsgericht auf der Anklage bestanden hätte, dessen Beschluß sich zu widersetzen das Ministerium nicht wagte. Der Staatsanwalt Borschu soll zu Gunsten der schuldlos implizirten Juden Alles aufgeboten und großen Eifer entwickelt haben. Im letzten Moment aber soll eine Ansammlung des fanatischen Pöbels, welche der Präfekt mit seinen Gensdarmes nicht zurückzuhalten wußte, die Geschworenen beeinflußt haben. Diesem Verdikt ist dann am 17. d. M. ein Urtheilsspruch gefolgt, der ihm würdig zur Seite steht; die Tumultanten von Wultow, 29 an der Zahl, sind sämmtlich freigesprochen worden. Am 19. sollte die Verhandlung in Sachen der Ruhestörer von Kahul und an einem der folgenden Tage die in Betreff der Ismailer Judenhetze stattfinden; Niemand kann im Zweifel darüber sein, daß ein gleich gerechtes Urtheil zu erwarten wäre. Die „Nordd. Allg. Ztg." sagt über diese Thatsachen: So hat denn die von den Geschworenen repräsentirte öffentliche Meinung Rumäniens die Excesse gegen die Israeliteu gewissermaßen sanktionirt. Das Verbrechen gegen Person und Eigenthum Anderer, wenn sie Juden sind, ist für straflos erklärt. Dagegen die wahrscheinlich ganz Schuldlosen, welche Juden sind, wurden das Opfer des Hasses gegen ihre Nationalität und Confession. Die Gefahr neuer Ruhestörungen und Rechtsverletzungen ist dadurch in bedenklicher Weise gesteigert. Angesichts derselben haben die General-Consuln Deutschlands, Oesterreich-Ungarns, Großbritanniens, Vereinigte Staaten, von Nordamerika, Italiens, Frankreichs und Griechenlands eine Collektivnote an die Rumänische Regierung gerichtet, um keinen Zweifel darüber zu lassen, wie man in der ganzen civilisirten Welt diese Zustände beurtheilt.

Wilna. — Drei Werst von der Stadt befindet sich eine öde, von Hügeln und Fichtenwäldern umgebene Stelle, auf welcher ein Krug liegt, der im Volke unter dem Namen „Karolinka" bekannt ist. Den Krug hielt ein Jude: bei demselben lebten dessen alter Vater, die Frau, drei kleine Kinder, eine Dienstmagd und ein verabschiedeter Soldat als Arbeiter. Der Jude galt für wohlhabend. Am Morgen des 23. März kam der Dorfschulzen-Gehilfe nach dem Kruge, um den Juden in irgend einer Angelegenheit zum Kreisrichter zu bescheiden. Er fand die Fensterläden und die Thüre noch verschlossen, obgleich es nicht mehr früh war, auch qualmte aus einem Fenster Fenster Rauch hervor. Als auf sein Klopfen nicht geöffnet wurde, brach er die Thüre ein, und es bot sich ihm nun ein grauenerregendes Schauspiel dar. Beim Eingange in das Wohnzimmer lag in der Thüre der Jude und zwei Schritte von ihm der Soldat mit zerschmetterten Schädeln in großen Blutlachen. In dem zweiten Zimmer lag, an den Divan gelehnt, der alte Vater des Krügers, etwas weiter lagen die Magd, die Frau und die drei Kinder, von denen das jüngste acht Monate alt war, alle mit zerschmetterten Schädeln. Auf dem Boden fand er eine blutige Axt und einen Maurerhammer und auf einer Bank ein Gefäß mit blutigem Wasser, in welchem sich die Mörder wahrscheinlich die Hände gewaschen hatten. Die Betten waren aufgeschnitten, und eines derselben hatte man in Brand gesteckt. Wahrscheinlich haben die Bösewichte in den Betten Geld gesucht, weil die Juden dasselbe oft in den Betten aufbewahren. Die Stadt- und die Kreispolizei haben alle Mittel ergriffen, um der Mörder habhaft zu werden.

München, 20. April. — Die Kammer hat auf Antrag des Abgeordneten Frankenburger eine Summe von 5500 fl. für Aufbesserung des Rabbinergehalte bewilligt. Das Interessanteste in der heutigen Sitzung der Abgeordnetenkammer war eine von einigen liberalen Abgeordneten ausgegangene Interpellation an das Kriegsministerium. Es handelte sich darum, daß ein bairisches Regimentscommando einem Soldaten israelitischer Confession die Zulassung zur Prüfung als Zahlmeister-Aspirant unter Hinweisung darauf als unstatthaft bezeichnet, daß nach einem Kriegsministerial-Rescripte vom 21. Februar 1842 den israelitischen Glaubensgenossen keine Aussicht auf Beförderung im Militär-Verwaltnngsdienste gewährt werden könne. Die Interpellanten fragten nun: 1. ob das Ministerium von dem erwähnten Regimentserlasse Kenntniß habe, 2. ob es das fragliche Ministerialrescript auch jetzt noch für anwendbar erachte oder 3. vielmehr das Reichsgesetz vom 22. April und resp. 3. Juli 1866, die Gleichstellung der Confession in bürgerlicher und staatsbürgerlicher Beziehung betreffend, für maßgebend halte und für den Vollzug dieser Gesetze Sorge zu tragen beabsichtige. Der Kriegsminister beantwortete sofort die beiden ersten Fragen verneinend, die letzte bejahend.

Berlin. — Der Kaiser erhielt zum Geburtstage von dem Cölner Banquier, Geh. Commerzienrath Oppenheim, einen prachtvollen und kunstreich ausgeführten Tafelaufsatz von massiven Silber. Derselbe stellt eine Scene nach der Schlacht von Gravelotte dar, in welcher der Kaiser den Mittelpunkt bildet. Bei der Besichtigung des kostbaren Kunstwerkes äußerte der Monarch in der ihm eigenthümlichen Weise, daß er selbst nicht in der Lage wäre, irgend Jemandem ein ähnliches Geschenk von bedeutendem Werthe zu machen.

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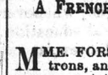

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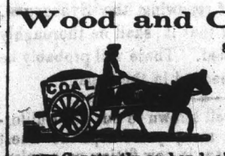

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DISSOLUTION OF COPARTNERSHIP.—THE copartnership heretofore existing between P. D. CODE. T. B. KIMBALL and C. J. KING, under the firm name of P. D. CODE & CO., has been this day dissolved. T. B. KIMBALL retires from the business, and P. D. CODE and C. J. KING continue, paying all outstanding bills against and collecting all bills due the firm.
P. D. CODE,
T. B. KIMBALL,
C. J. King.
SAN FRANCISCO, January 1st, 1872.

NOTICE OF COPARTNERSHIP.—THE UNdersigned have this day formed a copartnership under the name and style of P. D. CODE & CO., for the purpose of engaging in the business of manufacturing Jams, Jellies, Pickles, Sauces, Catsup, and every description of Canned Fruits, Vegetables, etc., at 621 and 623 Front street,
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C. J. KING,
JOSEPH ELFELT.
SAN FRANCISCO, April 1st, 1872.

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FRIDAY, MAY 31, (5632) 1872.

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IS SPIRITUALISM CONSISTENT WITH THE JEWISH RELIGION.

Before discussing the question of consistency between Judaism and Spiritualism, it may be proper to observe that the latter word, in its present common acceptance conveys an idea quite different from that which it was originally intended to represent. Spiritualism, in a philosophical sense, means that doctrine according to which all that is real in spirit, and that matter has no existence but as an idea in the mind; in opposition to Materialism, or the doctrine that all existence may be resolved into a modification of matter. That both these systems are contrary to Jewish doctrine it will scarcely need any argument to show. The very first verse in the Bible, stating that God created the heavens and the earth, establishes the difference between spirit and matter as two distinct objects; the latter not only being produced by the former, but as the word ברא expresses, created, or brought into being out of non-existence: which is fully established by the author of Ecclesiastes in the text, "The dust shall return unto God who gave it."

What we mean briefly to investigate is concerning the theory now generally called spiritualism, "or the doctrine that a direct intercourse can be maintained with departed spirits through the agency of persons called mediums, who are supposed to have a peculiar susceptibility for such communications;" whether such doctrine is consonant with the Mosaic religion, and the practice of the art—rather artifice—allowable to professors of the Jewish faith.

Having become a certain branch of industry and a means of livelihood to certain person engaged in it, we need not wonder that it should find defenders who endeavor to hold it up in the light of truth, nor need we be surprised that it should find followers among the credulous, who are ever ready to embrace almost any theory that may be speciously presented before them, be it ever so devoid of truth or real foundation. The practice of this cunning art having thus of late gained some ground among us, and met with encouragement even on the part of respectable and not unintelligent persons; and especially as some of our co-religionists have been entrapped in the snare, we think the subject worthy of some notice and discussion.

As to the question whether the practice of spiritualism is allowable according to Jewish law, or consistent with the principles of our religion, we unhasitatingly assert that it is a direct violation of the Mosaic commands on that subject. For what is this modern spiritualism but a revival of the antiquated, odious practice of sorcery and soothsaying, so often and so strictly forbidden by Moses in different parts of the Pentateuch; the sin and reproach of our ancestors so much complained of by the prophets. Let us cite a few texts in corroboration. "Turn not unto them that have familiar spirits, woe unto wizards, seek them not to be defiled by them."—(Lev. ix. 31.) "And the person that turneth unto such as have familiar spirits, and unto wizards, to go astray after them, I will set my face against that person and will cut him off from among his people."—)Lev. xx. 6.) "There shall not be found among thee.....a consulter with familiar spirits, or a wizard, or one who 'inquireth of the dead.' For all that do these things are an abomination unto the Lord."—(Deut. xviii. 10–11.) From these and similar texts it appears plainly that "consulting familiar spirits" and "inquiring of the dead" is strictly forbidden. And is not that exactly what these spiritualists pretend to do?

But even to those who are not bound, or who do not consider themselves bound to an observance of the Mosaic laws, we ask, what is the utility of this spiritualism, or is it all productive of any benefit? We have no hesitation in pronouncing it not only useless, but also injurious and even dangerous, since experience has shown that many persons, by their imagination having been excited to a degree beyond what their mental powers can endure, have been driven to actual madness. And, even upon strong-minded persons who have not suffered from these ill effects, what has been the result? Has it tended to improve their hearts or their understanding? Have they gained any knowledge or information worth possessing? Any knowledge resting on scientific or religious principles? As these questions cannot be answered but in the negative, the practice of spiritualism must be pronounced a base and worthless art, well calculated to excite the curiosity of the uneducated, unenlightened, and such as want the power of independent thinking and judging, and carried on only for the purpose of satisfying the filthy lust of lucre and illegitimate gain, by those who defend and teach it, and who might apply themselves with better results to lawful and useful occupations, instead of prostituting their talents to such detestable purposes.

Reason, and the sound principles of religion, generally teach us to hold in abhorrence all that pertains to the craft of soothsaying or divination as beneath the dignity of intelligent creatures. God has graciously concealed from us such facts and things, the knowledge of which would only tend to our injury; for our own weal has prohibited us from seeking to penetrate into them; and it is both foolish and wicked for vain, mortal man to attempt to unveil the events of futurity. "The secret things belong to the Lord our God; and the things which are revealed belong to us and our children for ever." The measure according to which knowledge is dispensed to man, is one of the many proofs of divine wisdom and goodness. In many instances we clearly perceive that either more or less would have proved detrimental to his state; that entire ignorance would have deprived him of proper motives of action; and that a more extensive knowledge would have raised him to a sphere too high for his present powers. He is left in that state of conjecture and partial information, which, thought it may perplex him, and occasionally subject him to much difficulty, yet on the whole conduces most to his happiness. God granted knowledge to man sufficient for the purposes of virtue and of active life, without disturbing the operations of his mind by a light too dazzling. But man, ungrateful and dissatisfied with his portion of knowledge, in searching the future, pursues an object which it is not in his power to discover, or ascertain, and which, if he could reach it, would only injure instead of benefitting him. Man was for this end placed in a world where he knows so little of what is before him, that he might be impressed with a sense of his dependence on the Ruler of the world; that he might feel the importance of acquiring favor and protection from heaven, by a life of piety and virtue. God has appointed our knowledge to be so limited, in order to call forth the exertions of those intellectual powers which he has given us, and to teach us our dependence on His gracious assistance. A complete information respecting future events of any information beyond what may be acquired by natural means would not only have been hurtful if granted to us in our present state, but it would prove quite inconsistent with that state; with the actions we have to perform in it, and the duties we have to fulfil. It would indeed have overthrown the whole design of our being placed in this world. We are placed here under the tread of our virtue, of our efforts, of our human nature. Ignorance of the events that are ordained to befal us, ignorance of the plans and decrees of heaven, enter necessarily into a state of trial. In order to exercise both our intellectual and moral powers, and to carry them forward to improvement, we must be left to find our own way in the midst of difficulties and doubts. We must be taught to act our part with constancy, though the reward of our constancy be distant. We must learn to bear with patience whatever our Creator judges proper to lay upon us; though we see not the reason for the hardships he inflicts. If we were let into the secrets of the plans of Providence; if our future destinies were made manifest to our view, man would no longer be the creature he now is, nor would his present state answer any purpose of discipline or trial. Mystery and darkness, therefore, must of necessity now take place in the course of human events as an essential part of our being. In this case it may be truly said that our "ignorance is bliss," and to attempt to be wiser, or more knowing than our Creator intended us to be, argues great folly. Let no man then, presume to enter in the counsel of the All-wise, but let us follow the advice of Ben Sirah, who says, "Search not in what is concealed from thee, seek not to penetrate in what is hidden from thee; contemplate only on that which is within thy reach, for thou hast no business with hidden things."

THE HEBREW LANGUAGE IN OUR STATE UNIVERSITY.—At the last session of the Regents of the State University of California the following memorial, asking that instruction be provided in Hebrew, was presented by some of our co-religionists:

To the Regents of the State University of California—GENTLEMEN: The undersigned, who have sons attending the State University, would esteem it as a great favor if you would provide, even though in a moderate way, for instruction in Hebrew in your institution. The number of Israelites on this coast is numerous, and among all of our faith there is a strong predeliction for this ancient tongue, whenever any of us seek to acquire a liberal education. The expense of instruction in Hebrew, as we propose, would be but trifling.

Respectfully submitted,

M. Levy, Mrs. R. Heyneman,
S. May, S. Hirschfelder,
Chas. L. Preble, O. S. Lang,
N. Newmark.

The petition was referred to the Committee on Instruction.

We hope that the efforts of the above-named to make our holy language a subject of study at the University, will be crowned with success.

SACRAMENTO.—The regular annual meeting of the congregation Benai Israel was held in the basement of the Synagogue, on the east side of Sixth street, between J and K. The meeting was fully attended. The following officers were elected for the ensuing year: L. Elkus, President (re-elected); M. Friedman, Vice-President (re-elected); G. Haines, Treasurer; M. Wilson, Secretary. Trustees—A. Hamburger, J. Levison and B. Kezminsky; Joseph Davis, Superintendent of Schools. Full power was given to the Board of Trustees to act in the matter of renewing the Synagogue, and it is intended that it shall be thoroughly refitted and beautified. There will probably be at least $2,000 expended in the repairs.

—Mr. Harris, well known to our old Californians, and who for many years kept the finest saloon in Sacramento, is now fitting up a splendid refreshment arbor in Leidesdorff street, between Sacramento and California.

HELP TO THE UNFORTUNATES!

Little or nothing has been heard as yet of the steps taken by the Israelites of the United States towards the relief of our brethren in Persia, who are starving from the consequences of the terrible famine, whose fearful vigor has not yet in the least decreased. The indifference displayed by the American Israelites towards their unfortunate Persian brethren strikes us the more, if we compare with it the energetic efforts made by the Israelites of Germany and England, to mitigate the sufferings of the poor Persians. Every time we look through the recent numbers of our German exchanges, especially through the columns of the *Israelit*, of Mayence, we find in there thousands of receipts for donations made by congregations, societies and private persons, in aid of the suffering in Persia; donations, against which the small sums raised in the United States for the same purpose, are equal to nothing. We have, therefore, great reason to believe that the often and highly-praised liberality of the American Israelites has not shown itself at this occasion in a very flattering light. But now another cry for help comes to us; this time from Roumania, and an opportunity is given to the American Jews to purify themselves from the suspicion of indifference against the misfortune of their foreign co-religionists. The victims of the recent Roumanian outrages, who lost their all by the bloody persecutions at Ismail, Cahul and other Roumanian cities, are praying for our assistance. Their houses are burnt, their fortune robbed, and most of these unfortunates are now without shelter and food. May, therefore, the American Israelites not hesitate in sending aid to their unhappy brethren in Roumania, and may also our wealthy Californian Israelites take a great interest in the noble work of relieving the suffering Roumanian co-religionists of starvation, but in contributing to this work of charity we pray them to inscribe their hearts, the very truthful saying—

Bis dat, qui cito dat.

THE finest and most enjoyable entertainments we ever had the pleasure of attending, are those now given by the Berger Family of Bellringers, at Platt's Music Hall. The above family consists of six, all highly accomplished musicians, besides which they have under engagement, Misses Grant and Knapp, vocalists and musicians, the Humorist, par excellence, Sol Smith Russel, and Mr. E. Thiele, flute virtuoso. The programme during the week consisted of Bellringing by the troupe, Bell-duet by Misses Henriette and Josie Berger, and a Staff Bell solo by the former lady; cornet solo by Miss Anna Berger, and cornet quartette and band music by the troupe; a violin sole by Mr. E. Thiele; cavatinas by Misses Brandt and Knapp, and last, but not least, humoristic personations by Mr. Sol Smith Russell. Where the hole entertainment is of such a high order, it is hard to particularise, but we cannot refrain from noticing especially the really artistic and delightful performance of Miss Henrietta Berger on the Staff Bells; this alone would be worth the price of admission. Saturday afternoon and evening next will be the last performances of the troupe. Our advise to all, who have not witnessed the delightful entertainments of the Berger Family, is, do not miss this last oppurtunity of enjoying a rare musical treat.

CIRCUS.—A great attraction has been added to the many of the Circus. Mr. Jem Mace, champion of England and America, gives exhibitions of ancient statuary, and he really shows great skill and artistic taste in the performance. The Circus has been crowded to excess by those wishing to witness this novel exhibition. Saturday afternoon, the last Matinee will be given.

DONATION to the Hebrew Orphan Asylum. Our readers will remember, that about eight months ago large sums of money, contributed by the inhabitants of San Francisco, were sent to the Wisconsin sufferers. A part of this money, about $12,000, was sent back to San Francisco, as it was not needed any more, and the relief committee determined therefore to distribute these $12,000 amongst several charitable institutions of which the Hebrew Orphan Asylum received the handsome sum of $2732.

EXIN PICNIC.—The Picnic of the Exin Social Club came off Sunday last, at Alameda Schuetzen Park, and proved a really enjoyable affair. Nothing happened to mar the pleasure of the occasion and towards evening the excursionists returned to the city highly pleased with this, the first Picnic of the Exin Social Club.

METROPOLITAN THEATRE.—Miss Maggie Mitchel, the great emotional actress, whose grand acting has endeared her to the American people, will appear at the above theatre on Monday evening next, in the great play of "Fanchon." Those who wish to secure seats should apply early. Saturday afternoon next, the last Wheatleagh Matinee will take place.

WE call the particular attenton of our co-religionists and others to the fact that Hon. Mr. H. L. Joachimsen, now filling the office of Chief Justice of the Peace, will attend to all law cases, especially mercantile. We can recommend Hon. Joachimsen as a gentleman of the highest rank in his profession, and are sure that all trusting him with their law business will be well served. His office is room No. 17, S. W. corner of Montgomery and Clay streets.

AMERICAN JEWISH PUBLICATION SOCIETY.

We call the especial attention of our readers to the following circular, which has been sent to us by the American Jewish Publication Society, and hope that the Israelites of the Pacific coast will tender all assistance in their power to this noble institution:

"TO THE PUBLIC.—It has been for some time regarded, with regret, by all thoughtful Israelites, that while other denominations are employing their energies for the diffusion of such knowledge as will tend to the culture and information of their people, the Jews alone, with a wealth of recondite and instructive literature at their command, have remained inert and left themselves in ignoranco, or without providing these ample means to improve their minds.

To remedy this evil, which is apparent to the most limited comprehension, the Jewish Publication Society has been organized for the purpose of introducing to all classes, and more especially the rising generation, the works of Jewish authors, comprising treasures of ancient lore and modern science, the labors of the schoolar, the poet, and the statesman, embracing all subjects known to the civilized world, and more particularly illustrative of the tenets and philosophy of Judaism—a fountain of wisdom and genius, whence spring culture, morals and enlightenment.

It is a subject of much pride and exultation, that wherever the object of this Society has become known, it has not only been received with lively satisfaction, but the warmest enthusiasm, presaging for its future a most enlarged success. The promoters, however, having in view the utility and the advantages to be thus derived, are desirous that its merits shall be universally known, and with this aim they have determined to place, within the reach of all classes, works of intrinsic value, yet of general interest, at the moderate subscription price of Three Dollars per annum, for which sum each subscriber will be entitled to all the publications which may be annually issued by the Society. All that will be required to accomplish the desired result, is that our co-religionists in the various cities and towns throughout the country, exert themselves to obtain contributors.—Benj'n J. Hart, President, Abm. Hard, Phila., 1st Vice President; Jesse Seligman, 2d Vice President; L. Goldenberg, Treasurer; E. Morrison, Hon. Secretary. Managers—Thos. H. Keesing, Wm. B. Hackenberg, L. Lewengood, Myer Stern.—Office of the Society, 243 Broadway, N. N. A. B. Benham, Assistant Secr."

THE SETTLEMENT OF THE JEWS IN NORTH AMERICA.

BY CHARLES P. DALY, L. L. D.

[CONTINUED.]

The Jews of Amsterdam through their capacity for business, their energy and their integrity became wealthy and influential and were shareholders to a large amount in the West India Company, the commercial corporation by which the city of New York was founded. This body though ostensibly incorporated to promote the settlement of new countries and for the general purpose of traffic, was in reality organized to secure pecuniary gain through the capture of the richly laden Spanish vessels and by the seizure of the Spanish and Portuguese possessions in the West Indies and South America. In fact the States General as one of the means of crippling Spain acquiesced in the exercise by this corporation of the warlike power of a nation, and it had at one time no less than seventy armed vessels in its service. Its object in founding New York was not the establishment of a city upon the banks of the Hudson, but to have a haven for its vessels there in connexion with a more ex ensive field of operations in the West Indies and South America. In 1630 Bahia, or St. Salvador, then the capital of Brazil, was captured by its fleet, and from that time to 1642 its career was one of conquest in Brazil. Bahia was then, as it is still, a place of great maritime importance, and when the West India Company threw open the trade of Brazil in 1638, the Portuguese Jews of Amsterdam emigrated to Bahia in considerable numbers, to which they were attracted not only by the advantage of trade, but as the capital of a country where they could speak their native language, and under Dutch rule enjoy entire freedom of religion. They proved to be, says Southey, "excellent colonists, exhibiting their characteristic industry." Upon the settlement in Bahia and other parts of Brazil many Portuguese, there, he says, threw off the mask and joined their co-religionists. "The open joy," he further observes, with which they celebrated their religious rites and ceremonies attracted too much notice. The public exercise of their religion excited the horror of the Catholics, and as the Dutch Protestants united with the Catholics, the government was constrained to declare that the religious liberty allowed in Holland did not extend to Brazil, and an edict was passed requiring the Jews to perform their religious rites and services thereafter in private.

After 1642 the power of the Dutch in Brazil was gradually weakened. Its possession exhausted the resources of the West India Company, and as the Government of Holland had made peace with Portugal, and would not support the Company in its efforts to retain their possession, they were compelled to withdraw their troops, and evacuate the country. We find that the year when this took place, 1654, was the year of the first arrival of Jews in the City of New York, or as it was then called New Amsterdam, and they came beyond any doubt from Bahia, abandoning Brazil when it was evacuated by their Dutch protectors. Twenty-seven persons, men, women and children, arrived here in the autumn of 1654 in the barque St. Catarina of which Jaques de la Metthe was master from Cape St. Antony beinge the projection of land which forms one side of the Bay of Bahia and occupies the space between the city and the Ocean. Their departure appears to have been sudden, for upon their arrival here their goods were sold by the master of the vessel at public auction for the payment of the passage, and the amount realized by the sale being insufficient he applied to the Court of Burgomaster and Schepens for an order that one or two of them as principals, be held as security for the payment of the balance in accordance with the contract made with him by which each person signing it had bound himself for the payment of the whole amount, and under which he had taken two of them, David Israel and Moses Ambrosius, as principal debtors. The Court accordingly ordered, that they should be placed under civil arrest, in the custody of the Provost Marshall, until they should have made satisfaction; that the captain should be answerable for their support whilst in custody, as security for which a certain proportion of the proceeds of the sale of the goods was directed to be left in the hands of the Secretary of the colony, but as no further proceedings appear upon the records, the matter was doubtless arranged, and was probably nothing more than a dispute or misunderstanding between them and the captain as to whether they were bound to make good the deficiency, which was probably enhanced by the forced sale of their effects at auction. From these proceedings I infer that they left Brazil hastily, taking with them what effects they could, the evacuation of the country by the Dutch leaving them without protection, and the apprehension of persecution leading them to seize the earliest opportunity to get within the friendly shelter of a Dutch colony. This event is one of interest, as it was in all probability the first arrival of people of the Jewish persuation within the limits of what is now the United States.

Whatever may have been the disposition of the inhabitants to the new-comers, the feeling of the Governor, Stuyvesant, was hostile. He was a man of strong will and of strong prejudices, and shortly after their arrival, he wrote to the Directors in Amsterdam, requesting that "none of the Jewish nation be permitted to infest New Netherland." The answer was worthy of Holland—that his request "was inconsistent with reason and justice." In fact, the company were favorable to the emigration of Jews to their newly acquired, possession in America. Not only, as I have said, were the Jews of Amsterdam large stockholders of the company, but several of that persuation were in the Board of Directors. In 1652 a tract of land of two leagues along the coast for every fifty families, and of four leagues for every hundred families, was granted in the island of Curacoa to Joseph Nunez de Fonseca and others, to found a colony of Jews in that island. Fonseca, who was afterwards a merchant in Curacoa, together with one Jan de Illan, who went out as a patroon, made the attempt, but it was not successful, there being no more than twelve settlers on the tract. Stuyvesant's letter, therefore, instead of producing what he desired, had a very opposite effect, for it stirred up the Jewish members on the Board of Directors to apply for distinct privileges for their co-religionists, and a special act was issued on the 15th of July, 1655, expressly permitting Jews to trade to New Netherland, and to reside there on the simple condition only, that they should support their own poor; a condition, it may be said, which they have strictly fulfilled ever since, for few, if any, of their denomination have ever in this city been supported at the public charge.

Before the intelligence of this act could have reached New Netherland, an additional number of Jews arrived here directly from Holland who probably came in anticipation of some such measure, or with the knowledge of the disposition of the company. Their arrival and a circumstance that occurred about the same time, had an unfavorable effect upon Stuyvesant, and led him to adopt energetic measures. On the 1st of March, 1655, one Abraham De LaSimon was brought before the Court of Burgomaster and Schepens upon the complaint of the Schout or Sheriff, for keeping open his store on Sunday, during the sermon, and selling at retail; the complainant demanding that he should be deprived of his trade, and condemned to pay a fine of six hundred guilders, at that time a very heavy sum to impose upon any one in the little colony. The accused not understanding the nature of the charge brought against him, a copy of it in writing was delivered to him with instruction to appear upon the next court day. The Sheriff then informed the court that the Governor and council had resolved that the Jews who had come in the preceding autumn, as well as those that had recently arrived from Holland, must prepare to depart forthwith; that they would receive notice thereof, and the sheriff asked if the court, which was also a council for the municipal government of the city, had any objection to make; whereupon, says the record, it was decided that the governor's resolution should take its course.

This notice, I presume, was given as some left, for their number appears to have been diminished. Others, however, remained, the Governor's course being arrested by the order received from Holland. Fortunately for those who departed, there was one spot in America where universal toleration was recognized, the little colony founded by Roger Williams in Rhode Island. A fugitive himself from persecution, Roger Williams had laid down as a fundamental principle of his commenwealth the sanctity of conscience; that the civil magistrate should restrain crime, but not control opinion; that he should permit quiet but never violate the freedom of the soul. A doctrine, says Bancroft, which was an entire reformation of theological jurisprudence and gave equal protection to every form of religious faith. In 1652, two years before the arrival of these Jewish emigrants, the colony of Rhode Island enacted that "all men of whatever nation soever they may be, that shall be received inhabitants of any of the towns, shall have the same privileges as Englishmen, any law to the contrary notwithstanding," which was both a general act of naturalization to all who came within that colony, as well as a recognition of the privilege of all to the equal enjoyment of civil rights.

It is my impression that those who departed went to Rhode Island. The Rhode Island historians say that the Jews came to Newport, R. I., as early as 1657; that they were of Dutch extraction; that they came from the island of Curacoa; that they were not possessed of the wealth, intelligence, or enterprise, which so eminently distinguished those who settled in Newport afterwards, and in the very year, mentioned by these historians, 1657, an event occurred in Rhode Island, which pointed it out as the place for all who sought the taken enjoyment of civil and religious liberty.

[TO BE CONTINUED]

Dr. Jordan's Nibelungen-Epos.

Es war ein kühnes Wagstück, das Jordan unternommen, hinaus zu treten aus dem alles unterwerfenden Materialismus unserer Zeit, der auf den meisten Blüthen unserer neueren Poesie wie verzehrender Mehlthau lastet, und hinabzutauchen in das verspottete Reich des Idealen, der sagenhaften Vorzeit, um in ihr die reinsten, lautersten Schätze deutschen Geistes zu erschließen. Ob ihm das Wagstück gelungen? Die Zaubergewalt mit der er die Herzen seiner Zuhörer erobert, wenn er vor ihren Augen jene Schätze im vollen Glanze erstrahlen läßt, giebt hierauf die beste Antwort Der Großartigkeit des Gedankens den der Dichter seinem Werke zu Grunde gelegt, nämlich das deutsche National-Epos aus seinen starren Fesseln zu befreien und ihm neues Leben einzuflößen, reiht sich die Großartigkeit seiner Durchführung würdig an, und mit Recht kann der Dichter behaupten, daß er durch sie eine große Schlacht auf dem Felde des Geistes gewonnen.

Tief begraben im Meere der Vergessenheit ruhte jener rechte, echte Nibelungenhort, der Sagenkreis von Deutschlands Vorzeit, und über ihn hinweg rollten die Wogen der Zeit, ihn immer mehr und mehr den Augen der Nachwelt verhüllend. Wohl hatte sich auch bis auf uns die Kunde von seinem Dasein fortgepflanzt, und selbst sein Bild hatte sich uns erhalten, doch bleich und farblos den Inhalt nur in schattenhaften, unbestimmten Umrissen abzeichnend, war es nicht im Stande das Andenken an ihn im Gedächtnisse des Volkes stets frisch und ungetrübt zu bewahren. Da wagte es Jordan kühn hineinzudringen in die unergründlich scheinende Tiefe, und nach rastlosem Streben und Mühen gelang es ihm ihrem Schooße das Kleinod, den Sagenschatz abzuringen. Gereinigt von allen Schlacken beut er ihn nur der Mitwelt, daß aller Augen sich an seiner Pracht und Herrlichkeit weiden können. Staunend sehen wir, wie der Dichter das gothische Machtgebäu des Nibelungenliedes vor unsern Augen sich aufthürmen läßt, und wie in seinen majestätischen Hallen die Gestalten dahin wandeln, sagenhaft zwar, und doch wieder von Fleisch und Blut, die Urbilder deutscher Mannesstärke und deutscher Frauenwürde. Als könnten wir sie mit unsern Händen ergreifen, mit solch charakteristischer Treue und Lebenswahrheit malt sie uns der Dichter auf dem düsteren Hintergrunde der Sage, den Recken Siegfried, die minnige Maid Chrimhild, den Unheil sinnenden Hagen, den treuen Mimer und wie sie alle heißen die Gestalten, mit denen er den bunten Teppich des Liedes schmückt. Gewaltigen Schrittes eilt dessen Handlung dahin auf ihrem Wege mit den extremsten Leidenschaften spielend, bald uns mit wildem Grausen überschüttend, bald die zartesten Töne anschlagend, die nur die Menschenbrust durchklingen. Aus der grausenhaften Umgebung des Hinterberges, führt sie uns hinein in die sonnenbeglänzten, frühlingsprangenden Fluren des Zaubergartens, in denen Brunhilde schlummernd der Erlösung harrt, und vom wüsten Kampfesgetöse fort zu dem zarten Walten der Frauenliebe. Das Das sind die charakteristischen Wahrzeichen für den Fluß des ganzen Gedichtes, wie er bald in wilden Kataraften über zerklüftete Felsen donnernd in die Tiefe hinabstürzt, bald sanft und linde durch blühende Auen dahingleitet. So ist denn Jordan's Nibelungen-Epos ein großartiges; gewaltiges Bild, in dem alle Fäden menschlichen Fühlens und Denkens kunstvoll verwoben sind, dessen Hauptwerth jedoch vor allem darin liegt, daß es den ganzen gewaltigen Ideenkreis der alten Deutschen vor unseren Augen entrollt und uns tiefe Blicke in ihr geistiges Leben hineinthun läßt.

Deutsches Theater. — Am Sonntag, den 9. Juni beginnt eine neue, wenn auch für's erste nur kurze Saison unserer deutschen Bühne, und zwar unter der Leitung der Herren Lube, Helmer, Scherer und Niemeier. Wenn alle Anzeichen nicht trügen, so wird uns diese Saison endlich wieder einmal etwas Gediegenes bringen und hoffentlich dazu beitragen den unangenehmen und unserer Bühne schädlichen Eindruck, den die Magerkeit der verflossenen auf alle Theaterbesucher hinterlassen, wieder zu verwischen. Trotz der, wie für's erste angenommen, nur beschränkten Anzahl von Vorstellungen, die diese Saison bringen soll, ist für dieselben doch eine Auswahl von Stücken getroffen, die an wirklicher Gediegenheit nichts zu wünschen übrig läßt, und daß sie alle gut durchgeführt und vor allem auch gut in Scene gesetzt werden, dafür bürgt uns die theoretische und praktische Kenntniß, die die jetzigen Leiter unserer deutschen Bühne in ihrem Fache besitzen. An unserm Publikum liegt es daher nur allein, diese Saison von Erfolg begleitet sein zu lassen, indem es derselben seine regste Theilnahme zuwendet, und wird es dies hoffentlich um so eher thun, als es ja dann nur im eigensten Interesse handelt.

At a prominent place in our office can be seen a chart bearing the signature of 120 of the most prominent firms in Chicago, and stating that every claim growing out of the great fire in that city has been adjusted dollar for dollar by the Fireman's Fund Insurance Company, also bearing witness to the courteous treatment and honorable and fair dealing which they have experienced at the hands of its officers and representatives; thus presenting a record which is an honor and credit to California. The Fireman's Fund is now, and deservedly, one of the most popular Insurance Companies doing business on this Coast.

A Special meeting of the Pacific Hebrew Asylum and Home Society for the purpose of Ratification of the purchase of certain real estate for a site of the Orphan Asylum and Home, and Regulations concerning Life-membership, will be held on Monday evening, June 3d, at the Vestry Rooms of the Synagogue Emanu-El, Sutter street.

New Advertisements.

BORN.

In this city, May 27, to the wife of Simon Isaacs a daughter.

MARRIED.

In this city, May 26, by the Rev. Dr. Messing, Abraham Wilzinski, of Valejo, Solano County, to Johannah Jackson, of Inowraclaw, Prussia.

In this city, May 26, by the Rev. Dr. Messing, Marcus Hart to Adelin Reinstein, both of San Francisco.

In this city, May 26, by the Rev. Dr. Messing, Salis Rosenberg to Flora Harris, both of San Francisco.

In this city, May 26, by the Rev. Dr H A Henry, Louis Wollenberg to Miss Fanny Kalisher, both of San Francisco.

In this city, May 26. at the Grand Hotel, by the Rev. Z Newstadt, Emile D Neustadt to Mrs. Augusta E Josephi

In this city, May 26, by the Rev. Z Newstadt, Barney Rosenblatt to Rachel Hirschberg, both of San Francisco.

DIED.

In this city, May 28, Rose, daughter of Michael and Sarah Phillips, aged 6 months and 24 days.

In this city May 28, Samuel Oppenheim, a native of Prussia, aged 54 years.

In this city, May 23, Morris Solomon, a native of Inowraclaw, Prussia, aged 76 years and 8 days.

PACIFIC HEBREW ORPHAN ASYLUM AND HOME SOCIETY.

☞ A SPECIAL MEETING of this Society will be held on MONDAY EVENING, June 3, 1872, at 8 P. M. sharp, at the Vestry Rooms of the Synagogue Emanu-El, Sutter street, between Stockton and Powell, for the following purposes:

"Ratification of the purchase of certain Real Estate for a site of the Orphan Asylum and Home."

"Regulations concerning Life-membership."

By order, LEO ELOESSER, Secretary.

COTTER'S STAMPS

...FOR....

Embroidery and Braiding,

NO. 48 THIRD STREET,

Between Mission and Market, San Francisco.

Stamping and Pinking done at reasonable rates.
Stamps for sale and made to order at short notice.

J. STEED. C. NASH.

STEED & NASH,

125 SUTTER STREET,.....near Kearny,

San Francisco.

Stores and Offices fitted up at short notice, and all Jobbing promptly attended to.

WERNER & JOST,

(Successors to Frank's German Bread Bakery,)

No. 17.....Belden street,

San Francisco.

Every description of Bread delivered to the house free of charge.—All kinds of Cakes made to order.

Notice to Housekeepers.

Weed's Improved Cog Wheel and Rubber Band

CARPET SWEEPERS!

Patented May 30, 1871.

First Premium awarded at the last Mechanics' Fair, and at the State Fair, Sac'to, Northern Agricultural Fair, Chico; and District Fair, Marysville

THE BEST AND ONLY PRACTICAL SWEEPERS MADE

L. W. TAYLOR,

Sole Agent for California, Oregon, Nevada and the Pacific Territories.

316 Montgomery st,.....(At Madison & Burke's) S. F.

☞ Depot for Dr. L. W. Taylor's Diamond Tooth Paste and Powder.

B. LEVY & CO.,

1413 STOCKTON STREET.....near Green.

.....DEALERS IN.....

Fine Groceries, Teas, Liquors, Cigars

ETC., ETC.

Goods delivered to all parts of the City free of charge.

A. COETJEN,

Dealer in

Hay, Oats, Barley, Wheat, Corn, Bran, Ground Barley, Etc.

707 Mission street.....near Third,

San Francisco.

DUDIN FRERES & CO.,

541 Market street.....San Francisco.

....IMPORTERS OF....

Laces, Embroideries,

Lama Lace Shawls, etc.

REMOVAL.

P. MISH. B. MISH.

P. MISH & SON,

Millinery & Importers of Straw Goods

Have removed from **20** Sansome st. to

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Men's and Boy's Clothing and Furnishing Goods,

340 BUSH STREET,

Below Kearny.....San Francisco.

New Advertisements.

THE GREAT

SAN FRANCISCO CIRCUS

....AND....

ROMAN HIPPODROME,

ON JACKSON STREET LOT.

☞ The Management of this Colossalal Establishment has, with very great care and expense inaugurated this the Great Show of 1872, with the intention of travelling from the Pacific to the Atlantic Slop, and to compete in friendly rivalry for the palm of superiority with any Circus they may meet.

ENGAGEMENT OF JEM MACE,

Champion of England and America, who has, at Her Majesty's Theatre, London, at Niblo's Theatre and the Academy of Music, New York, given his Great Impersonations of Roman and Grecian Statuary, acknowledged by the Sculptors of the Old and New World to be the most perfectly formed man living, will make his appearance.

This Grand Entertainment gives the greatest satisfaction to its patrons of any amusement that has ever been placed before any audience, and has been acknowledged by the Press, the Public and the Profession to be, in every respect, superior to any and all other performances extant.

Third Week — GRAND CHANGE OF PERFORMANCE.

35,000 persons visited this Circus the first two weeks, and the general verdict of all was, "The best Circus we have ever seen." The performers are all first class, amongst whom is

THE GREAT MATTHEWS FAMILY!

Ten in number, who have been for a number of years acknowledged the Best Artists in the Profession.

The Horses and Ponies surpass anything ever seen in a similar establishment. Their training being perfect, they have no superiors, no equals.

All patrons may depend on witnessing the

BIGGEST SHOW ON EARTH!

We perform all we advertise, the programme of each performance being faithfully carried out.

☞ **No Increase of Prices.**

MATINEE—WEDNESDAY AND SATURDAY.

PLATT'S HALL

COMPLIMENTARY BENEFIT

....TO....

JOSH DAVIS.

WEDNESDAY.....**JUNE 5th**

PART I.

Buffo Song.....Prof. Hanell
Tenor Song.....J. H. Stout
Harmonica Solo.....Geo. E. Florrance
Comic Song.....The Great Vivian
Song (New).....Miss De Solla
Comic Duet.....Mrs. Marble and Josh Davis

Intermission of Ten Minutes.

PART II.

Bone Solo.....Chas. Corill
Comic Song.....Fred. London
Operatic Aria.....Miss Chevalier
Americus, the infant wonder.
Comic Duet.....Mrs. Marble and Prof. Hanell
Recitation.....Ed. Buckley
Josh Davis in his new Songs.

☞ Dancing will commence at 11 o'clock.—Music by Allen's Celebrated Band.

WESTLEY & DIERCK,

Furniture and Commission Business,

Nos. 158, 160 and 162

NEW MONTGOMERY STREET.....,near Howard,

☞ Houses furnished in all details at cheapest rates. Goods kept at lowest prices. All kinds of Upholstery done in the best manner.

YOUR ATTENTION IS RESPECTFULLY DIrected to the

NEW BAKERY,

NO. 1011.....POWELL STREET,

Between Clay and Washington, where German Milkbread, Graham Bread, Soft Bread, Crackers, and all kinds of French and German Confectionery always can be found. Also, pure Milk and Buttermilk.

W. P. KIRKLAND.

H. FINCK,

Dealer in

Hay, Oats, Barley, Corn, Wheat, Bran Ground Barley, etc.

809 Folsom street,.....near Fourth,

Takes pleasure to announce that he has constantly on hand a large assortment of the above articles at very lowest rates. I am able, through many years experience in business, to satisfy all my customers. Orders sent free to any part of the city.

Wood and Coal Yard.

SCHLUETER & CO.,

....DEALER IN....

Wood, Coals, Charcoals, Wholesale and Retail,

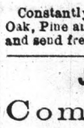
526 and 528 FOURTH ST., bet. Bryant & Brannan, SAN FRANCISCO.

Constantly on hand hard and soft Coals, Charcoals, Oak, Pine and Redwood, which we sell at lowest prices and send free of charge to any part of the city.

JOHN C. MORITZ,

Comanche Market,

N. W. corner Filbert and Powell streets,



Takes pleasure to announce to his numerous friends and the public in general, that he has always on hand the best kinds of fresh meat, which he sells at lowest rates.

He is able, through his many years experience in business, to satisfy every one. Orders will be sent free of charge to any part of the city.

MORRIS, SCHWAB & CO.,

Importers and Dealers in

MOULDINGS, FRAMES, ENGRAVINGS,

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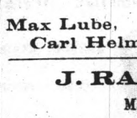

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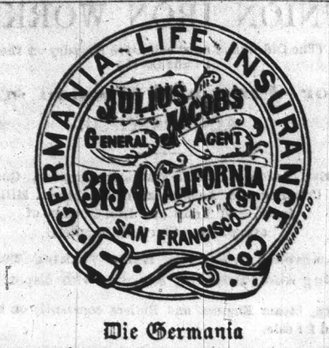

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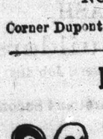

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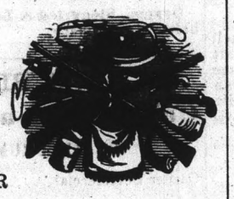

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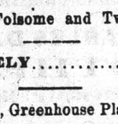

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This "Old Time Grease"

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☞ Ladies' and Gentlemen's classes, Tuesday Friday and Saturday evenings.—Juvenile classes Wednesday and Saturday afternoon.—Select Soirees, every Saturday evening, 8½ o'clock.—Stage Dancing taught.—Piano and Singing lessons given.

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Families supplied with the purest Wines and Liquors at the lowest rates.—Country orders promptly attended to.—Give us a call.

Gilt Walnut and Rosewood

Mouldings and Oval Frames

Engravings, Lithographs, Chromos and Looking-Glasses.

Depot for Currier & Ives' Pictures.

I am constantly adding to my stock the very latest patterns of Mouldings, and all new subjects in the Picture line. Having obtained the agency of the principal publishers, I am prepared to supply the trade at lower rates than any other house on this coast. Catalogues and price lists sent to dealers desiring them.

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Books bound in the best style.—Pictures framed.—Maps mounted.—Desks covered with ornamented or plain leather, etc.

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I take pleasure in announcing to the residents of the western portion of the city, and the public generally, that I have taken possession of the above named Drug Store and stocked it with the best Drugs and Medicines. A large assortment of Perfumery, Fancy Goods, Sponges, Etc., constantly on hand.

☞ Physicians' Prescriptions put up with great care and accuracy at all hours of the day and night.

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WILL CONTINUE AS HERETOFORE TO SEND all kinds of reliable

Farm Hands, Miners, Mechanics, Laborers, Servant Girls, Etc., Etc.

To all parts of the city and country.

Employers are requested to give full particulars as to wages offered, the duties to be performed, the proper route to destination, the cost of fare, etc.

Great care will be taken in filling orders and making selections from applicants.

The high character the Labor Exchange has enjoyed for

Efficiency and Honesty of Purpose,

Will be strictly maintained by its former Manager.

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Next to Kohler, Chase & Co's.

RELIEF FOR THE SUFFERING!

☞ Why employ a Corn Doctor when the worst Corns and Bunions can be cured by using the only reliable "Remedy"? Ask for HALL'S REMEDY for Corns and Bunions.

Also, HALL'S TONIC ANTI-BILIOUS PILLS, a Sovereign Remedy for Indigestion, Heartburn Costiveness, Headache, Etc.

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Save $40! Why Pay $80?

THE IMPROVED

HOME SHUTTLE

Sewing Machine,

PRICE, $40.

☞ This Machine has no superior for family use. It uses a shuttle and straight needle, and makes the lock stich. It is simple and easy to understand, and light to run. Call and see it, or send for a circular. Agents wanted.

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The best American and German bowling alleys at the disposal to the public.—The nine-pin play is known as the best remedy for indigestion, etc.—Call and judge for yourself.—The best Liquors and Cigars are always kept at the bar.

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All kinds of Engraving neatly executed.

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☞ Bread, Pies and Cakes constantly on hand. Crackers made fresh, daily and for sale, Wholesale and Retail,

Parties and Balls supplied on liberal terms. Orders promptly attended to.

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☞ Spring Mattresses made to order from the best and darable material.

Upholstery work done in every description.

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Fitting up Offices and Stores, and all Jobbing promptly attended to.

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Just above Bancroft's, SAN FRANCISCO.

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BRONZER AND GILDER, and Dealer in Gas Fixtures, Plumbing Material, Iron Pipes, Ornaments and Statuary.

☞ Old Chandeliers Re-bronzed, Brass Work of all kinds Dipped, Burnished and Lacquered. French Mechanical Lamps Cleaned and Repaired. Iron Goods Bronzed in different Colors.

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Gas and Steam Fitting,

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☞ Orders promptly attended to,—Satisfaction Guaranteed.

—Probably no class of individuals have a better opportunity to judge the relative value and popularity of advertised articles than editors and publishers. Many startling statements are coming to our notice of the extraordinary effects of Dickey's Creme de Lis, and the rapid increase in the demand for this famous cosmetic. We have taken the trouble to test the accuracy of this remarkable fact, and find that this article is distancing in competition all others of its class. Its deserved success is beyond all question; the testimony of a large number of ladies in all stations of life testify to its marvellous effects in beautifying the complexion and preserving it against the ravages of time. Eminent chemists have found it free from all poisonous ingredients.

☞ For a glass of good pure wine or liquor go to "The Conservative." Dave, the ever smiling host, will give you a hearty welcome.

☞ Wir machen unsere Leserinnen darauf aufmerksam, daß die besten deutschen Dienstboten in dem Intelligenz-Comtoir von O'Brien u. Ward Ecke Clay und Montgomery Straßen zu haben sind.

☞ Für die ganz besten Photographien gehe man nach Bradley u. Rulofson No. 429 Montgomery Straße, San Francisco.

☞ No Wedding Present is fashionable if not bought at Tucker's

—For the very best Photographs, go to Bradley & Rulofson, No. 429 Montgomery street, San Francisco.

☞ For the very best and finest jewelry, go to Tucker & Co.

—GERMANIA LIFE INSURANCE COMPANY.—This sterling Company, which is one of the soundest and best managed Life Insurance Companies in the United States, issues all kinds of policies at liberal rates. Mr. Julius Jacobs; a gentleman well known in our city, has lately been appointed General Agent for this Coast, and will give all necessary information by inquiring at his office, 319 California street. *

A FRIEND IN NEED.—Dr. Wistar's Balsam of Wild Cherry is a friend in deed. Who has not found it such in curing all diseases of the lungs and throat, coughs, colds, and pulmonary affections, and "last, not least," Consumption?

☞ Das Lager von Herren-Garderobe-Artikeln des Herrn S. Silberstein, 502 Kearny Straße, erfreut sich mit Recht eines guten Zuspruchs. Geschmackvoll und kleidsam sind alle Gegenstände in seinem Laden. Hemden werden auf Bestellung angefertigt. *

JEWELRY PRESENTS.—The most suitable presents of watches, diamonds, jewelry or silverware, can be had at the lowest rates, of H. Zacharias, No. 534 Kearny street. *

—The very best Family Sewing Machine is undoubtedly the Grover and Baker, which possesses every modern improvement. No Family should be without one. Mr. R. G. Brown, 116 Montgomery street, is the general agent for this coast. *

—Mr. B. Hirshfield, 15 Fourth street, has imported for the holidays a great stock of crockeryware, hardware, table knives, forks, etc. All these goods will be sold under guarantee that they never have been used before, and therefore, can be used as Cosher.

—The very best wagons of every description can, without exception, always be found at Mills & Evans Wagon Depository, 507 Market street, near Sansome, and 9 Sutter street. The prices are lower than at any other like establishment in this city.

NEW GAS LIGHT

$1.00 Per 1,000 Feet,

FOR CITY AND COUNTY.

Try the New Safety Portable Gas LIGHT and you will use no other.—It is suitable for Churches, Dwellings Stores, Hotels, Mills, Stables, Streets, or any place where a light is required.

It is the Cheapest, Safest and Best Light in use, costonly One-Quarter as much as Coal Gas, and equally as good, giving a Clear, White Brilliant Light.

NO SMOKE OR SMELL!

No more Exorbitant Gas Bills, or Expense for Gas Chimneys!

Don't mistake this for any other Lamp or Burner, as there are several inferior and unsafe Burners in the market, Thousands are now using it on the Pacific Coast.

IT CAN NOT BE EXPLODED. Each Burner generating its own Gas only as fast as consumed, rendering Explosion impossible. The Burner can be regulated to give as much or as little Light as desired.—CALL AND SEE IT.—Lamps Wholesale and Retail.—State and County Rights for Sale.—For further particulars call on, or address

P. J PHILLIPS & CO.,
No. 608 Clay street, near Montgomery,
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NEW FIRM.

W. G. DOANE, Formerly with Kerby, Byrne & Co.

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Doane & Henshelwood,

WILL OPEN THE STORE,

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On or about the 11th of March, with a new and complete Stock of

DRY GOODS.

JOHN C. JOHNSON. PEM. B. HORTON.

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Importers, Manufacturers and Wholesale Dealers in

EVERY DESCRIPTION OF

Harness, Saddlery, Harness Hardware

Whips, Leather, Collars, Etc.

104 and 106 FRONT STREET.....near Pine,

SAN FRANCISCO.

BEWARE OF IMPOSTERS!

☞ If you want a Family Sewing Machine, buy the WHEELER & WILSON. Be sure you get a Wheeler & Wilson. Examine the stamp upon the cloth plate; it should read: "Wheeler & Wilson's Mf'g Co.—A. B. Wilson, Pat." Every Sewing Machine should be sold on its own merits. Parties endeavoring to palm off other Sewing Machines under the great reputation of this machine will be dealt with according to law. Buy no family sewing machines of traveling agents unless they can show you a letter signed "W. M. STODDARD, Agent for the Pacific Coast," for said Machines.

W. M. STODDARD, Agent for the Pacific Coast,
No. 427 Montgomery street.

— Von Maine bis California tragen Millionen Kinder Schuhe mit Silber Tips. Sie sind die billigsten und tragen sich nie an den Zehen aus. Versucht sie. Eure Schuhrechnungen werden um zwei Drittel billiger werden. Zu haben bei allen Schuhhändlern. *

— Haltet den Kopf kühl und die Füße trocken. Dies zu befolgen, war es nöthig, im Hause zu sitzen und den Kopf zum Fenster hinaus zu stecken. Jetzt aber zieh Dir ein Paar Cable Screw Wire Stiefel oder Schuhe an und gehe aus. Comfort, Gesundheit und Eleganz werden gleichmäßig befördert. *

Das Arion Piano. — Seit den letzten Jahren häuft sich die Manufaktur von Klavieren in einer Weise, daß es unter der Masse von verschiedenen Fabrikaten den Einzelnen außerordentlich schwer gemacht ist, auch wenn sie noch so vorzüglich sind, sich Geltung zu verschaffen. Gelingt ihnen dies dennoch, und zwar in ausgedehntem Maße, so müssen die Vorzüge, die sie besitzen schon ganz außerordentliche sein. Das ist nun mit dem Arion Piano in jeder Beziehung der Fall, und deshalb ist es auch leicht erklärlich, wenn jenes Piano in verhältnißmäßig kurzer Zeit eine so weite Verbreitung und Anerkennung gefunden. Die Vorzüge, welche das Arion Piano besitzt, sind so mannigfache, daß es uns an Raum fehlen würde, sie alle hier aufzuzeichnen; aus den wenigen jedoch, welche wir hier nur berühren, werden unsere Leser ersehen, daß wir vorhin uns keiner Uebertreibung schuldig gemacht. Vor allem ist sein voller Ton hervorzuheben, der was Stärke und Wohllaut anbetrifft, von keinem andern Piano übertroffen wird. Ihm stellt sich der große Vorzug zur Seite, daß das Arion Piano seine Stimmung eine außerordentlich lange Zeit behält, ja die größten Strapazen ertragen kann ohne sie im geringsten zu verändern. Die große Ausdehnung seines Registers, das über 7½ Oktaven beträgt, die Solidität und Stärke seiner ganzen Bauart, dieses alles im Verein mit der Billigkeit seines Preises macht das Arion Piano zum wirklichen Modell Piano unserer Zeit, eine Behauptung, die auch wesentlich dadurch unterstützt wird, daß das berühmte New Yorker Conservatorium der Musik, das erste Amerika's, ausschließlich nur Arion Pianos in ihrem Gebrauch hat.

Die General-Agentur für das Arion Piano hat Herr B. Curtaz, 20 O'Farrel Straße, übernommen.

— Aller Wahrscheinlichkeit nach hat keine Klasse von Individuen eine bessere Gelegenheit über angezeigte Artikel zu urtheilen, als die Redakteure.

Viele überraschende Berichte kommen zu uns über die außerordentlichen Effekte von Dickey's Creme de Lis und der rapiden Zunahme im Verlangen dieses berühmten Cosmetics. Wir nahmen uns die Müye die Wahrheit dieser bemerkenswerthen Thatsache zu prüfen und finden, daß die genannte Präparation alle andern ihrer Art weit hinter sich läßt. Ihr verdienter Erfolg ist weit über allen Zweifel erhaben, das Zeugniß einer großen Anzahl Damen giebt Beweise für seine wundervollen Effekte im Verschönern der Haut und im Bewahren derselben gegen die Einflüsse der Zeit. Hervorragende Chemisten haben dasselbe frei von allen giftigen Ingredienzien gefunden.

MEANS WHAT HE SAYS.

Though "confirmations strong as proofs of Holy Writ," and as numerous as the sands on the sea shore, were produced to prove that Dr. Pierce, the proprietor of Dr. Sage's Catarrh Remedy, is in earnest and means what he says when he offers $500 reward for any case of Catarrh which he cannot cure, yet there would be some skeptics and and fogies who would continue to shout, "Humbug!" "Humbug!!" "It cannot be because Dr. Homespun is the identical, good-natured old fellow who honestly believes and persists in declaring that his earth is not round or spherical, but flat as a "slap-jack," and does not turn over, otherwise the water would all be spilled out of Deacon Bascom's mill pond. But astronomical science has positively demonstrated and proven that Dr. Homespun is wrong in supposing this earth to be flat and stationary, and medical science is daily proving the fact that he is no less mistaken and behind the times in regard to the curability of Catarrh. In short, it has been positively preven that this world moves, and that medical science is progressive—the opinion of Dr. Homespun to the contrary notwithstanding. That Dr. Sage's Catarrh Remedy will cure Catarrh, thousands who have used it attest.

Then buy it, and use it, in doubt do not stand,
You will find it in drug stores all over the land.

Holloway's Pills and Ointment.—Scurvy and Diseases of the Skin—Fever, restless sleep, foul stomach, tainted breath, languor, depression of spirits, always attendant on the worst cases of cutaneous eruptions, are speedily and radically removed by these medicines—the Ointment cleanses the skin, and the Pills purify the blood, stimulate the liver, and promote digestion. 25 cents per box or pot.

Coughs and Colds are often overlooked; a continuance for any length of time causes irritation of the Lungs or some chronic Throat Disease. "Brown's Bronchial Troches" are an effectual Cough Remedy.

Cotter's Stamps for embroidering and brading are the best now in use, and should every lady keep them. Depot 48 Third street.

—Steed & Nash, Carpenters and Builders, 125 Sutter street, do all work in their line, in the best manner at lowest rates.

—The best Bread and Cake is made by Werner & Jost, 17 Belden street.

—Weed's Improved Carpet Sweeper, is the best and only practicable sweeper now in use, and should be kept in every household.

—The best kinds of Groceries, Liquors etc. at liberal rates can be had at B. Levy & Co., 1413 Stockton street.

Hay, Oats, Barley, Corn etc. etc. at liberal rates, sells A. Goetjen, 707 Mission street.

—Dealers in Embroideries, Lama Lace Shawls etc., will find the largest stock and lowest prices at Dudin Freres & Co., 541 Market street.

Candies!—Merchants from the interior wishing to purchase Candies of every description, will find their orders promptly filled at the Steam Candy Factory of Messrs. Rothschild & Ehrenpfort, 408 Clay street. The Candy Factory by this firm bears a high reputation.

—John Kavanagh & Co., Merchant Tailors, 349 Bush street, will make all kinds of men's and boys' clothing to order at lowest rates. Give them a call.

—Wood and coals of every description can be had at lowest rates, of Schlueter & Co., 526 and 528 Fourth street.

—The best kinds of meat, always fresh, at lowest rates, is always to be found at the Camanche Market, N. W. corner Filbert and Powell streets.

—The furniture and commission business of Westley & Dierck, 158, 160 and 162 New Montgomery street, furnish houses in all details, at cheapest rates.

—At W. P. Kirklands New Bakery, 1011 Powell street, all kinds of Bread, Cake and Confectionary; also Milk, can always be had.

CHAS. W. LIEB,
Ornamental Book and Card
PRINTER,
ENGRAVING & PLATE PRINTING,
Paper Ruling, Etc., Etc.
115 KEARNY STREET,
Room No. 11, First Floor.....Near Post,
SAN FRANCISCO.

RUPTURE.

Cincinnati, March 15th, 1872.

To whom it may concern:—In the month of June 1871, I was ruptured and after being pronounced so by Drs. NORTON and MUSSEY of this city, I went to the MARSH TRUSS CO. here and had one of Dr. MARSH'S CELEBRATED RADICAL CURE TRUSSES, applied by Mr. W. T. BOGERT, and under his special attendance was cured and pronounced so by the most eminent Surgeons here. I suffered very much before using their Truss, but after a half a year considered it "A thing of beauty" and now "A joy forever." I fully endorse the Doctor's Truss, and am confident that Dr. W. T. BOGERT will make a sure cure in most cases of Rupture. Any one doubting that Rupture can be cured, can address a few lines to me and I will convince them differently.
LOUIS P. EZEKIEL,
With Louis Strasser, cor. Fifth & Walnut sts.

☞ MR. BOGERT, who has charge of the Marsh Truss Co. here, can be found at his office, 313 Montgomery street, corner Commercial, where he is prepared to treat all cases and give satisfaction.

THE EUREKA RANGE.

The Best Adapted,
The Handsomest, and
Most Perfect Range
in use.

A PERSONAL EXAMINATION OF IT WILL convince anyone, that it is really the

Best Cooking Apparatus

yet offered to the public.

☞ For Sale by

LOCKE & MONTAGUE,
Manufacturers of
The Improved French Range.
Importers of
Stoves and Metal.
112 and 114....BATTERY ST.,
SAN FRANCISCO

MRS. RIORDAN,
Wholesale and Retail

MILLINERY
ESTABLISHMENT,
134 Kearny street,.....One door from Sutter,
SAN FRANCISCO.

LANG & CO.

FOR THE BEST, PUREST AND CHEAPest
WINES AND LIQUORS
of every description, go to
LANG & CO.,
NOS. 8 AND 10 .....MORTON STREET,
And to the Branch,
1006 MARKET STREET,.....San Francisco.
☞ Orders delivered to the house free of charge.

German Boarding House
—OF—
G. BAUER,
No. 19 Belden street.....near Pine.

☞ I beg leave to inform my friends and acquaintances as well as the public in general, that my boarding house has been removed to the above named place, and I shall regard it as my duty to serve my guests at this new place as satisfactorily, as I did at the old one. The new boarding house has been greatly enlarged, so that everyone may find there a comfortable home.
Single meals, including a glass of beer, 25 cts.
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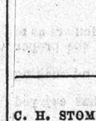
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Phil. Jacoby .... Herausgeber.
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Das Finkenhaus.

Roman

von

Baldwin Möllhausen.

(Fortsetzung.)

Wer vermag vorher zu bestimmen, wo die Wege der Menschen, wenn sie einmal von einander geschieden, sich kreuzen, antwortete Gideon träumerisch, und führt ein gütiges Geschick uns wieder zusammen, welches sind dann die Schicksalswandlungen, die wir beklagen, oder deren wir uns erfreuen? Sie ziehen in eine neue Heimath auf der Perle der Antillen; der alte Ruben begiebt sich nördlich zu seinen Kindern; der biedere Käferfink vertieft sich unfehlbar wieder in die ihm reiche Beute versprechenden Sümpfe, und ich endlich — ich glaube kaum, daß ich das Ende des Krieges in New Orleans abwarte. Ich sehne mich nördlich, ich sehne mich zurück in meinen alten Beruf; ich werde es müde, anstatt im offenen, redlichen Kampfe dem Feinde gegenüber zu stehen, unter dem Schutze der Nacht und des Geheimnisses der hinterlistig einherschleichenden Bosheit und Tücke nachzuspüren. Doch wohin wir auch Alle verschlagen werden mögen, Miß Agathe, und die Schwermuth im Tone seiner Stimme wich vor dem Ausdruck einer aufmunternden Heiterkeit, wir haben unsere Erinnerungen um Bilder bereichert, die, unvergeßlich, uns bis ins späte Alter hinein begleiten.

Eben das ist es, was mich traurig stimmt, wendete Agathe ein, daß die Erinnerung oft das Einzige, was uns von liebgewonnenen Freunden übrig bleibt.

Und dennoch, wie schön, wie weise ist Alles geordnet, versetzte Gideon mit inniger Wärme, mögen die Jahre dahinrollen, die Zeiten entfliehen, in der Erinnerung stehen die Bilder — wenn sie mit unserm Herzen verwuchsen.

Wenn Gideon, indem er dem Gespräche diese Wendung gab, beabsichtigte, Agathens Gedanken von der traurigen Gegenwart abzulenken und, wenn auch nur flüchtig, ihrem bedrängten Gemüthe eine freundliche Raststätte zu bieten, so gelang ihr dies vollkommen. Erwärmte er sich aber dabei mehr, als ihm selbst klar und bewußt, und offenbarte er von seinen Empfindungen, wenn auch unverstanden, mehr als er ahnte, so war der Grund dafür eben nur in der tiefen Neigung zu suchen, zu welcher das erste Wohlwollen für die liebliche Secessionistentochter binnen kurzer Frist angewachsen war.

Die Bilder, welche er durch seine Worte vor Agathens Seele hinzauberte, erhielten augenscheinlich eine friedlichere Färbung, als es bei den obwaltenden Verhältnissen vielleicht zu erwarten gewesen wäre; denn nachdem sie wiederum einen sinnenden Blick zu dem funkelnden Firmament emporgesendet, antwortete sie fast heiter:

Um den trüben Betrachtungen zu entrinnen, welche durch äußere Veränderungen hervorgerufen würden, möchten Sie das Wiedersehen bis in unbegreuzte Fernen hinausschieben, es wohl gar am liebsten ganz vermeiden.

Wohl viermal waren sie auf der Platform langsam hin und her gewandelt. Jeder hing seinen Betrachtungen nach, wie solche durch die kurz vorher geführte Unterhaltung ins Leben gerufen worden. Ihre Arme ruhten ineinander, und dennoch schienen sie sich gegenseitig vergessen zu haben.

Da tönte das unheimliche Gellen einer fernen Lärmglocke herüber.

Agathe schmiegte sich fester an dem Arm ihres Begleiters, der stehen geblieben war, und die Blicke forschend über die Stadt hinschweifen ließ.

Blinder Feuerlärm beruhigte er, es scheint, als könne keine Nacht vorübergehen, ohne daß es zu Tumulten kommt und der friedliche Theil der Einwohnerschaft erschreckt wird.

Vier oder fünf andere Glocken antworteten auf den Ruf der ersten; hier und dort wurde das Rasseln vernehmbar, mit welchem die Spritzen und Schlauchkarren durch die Straßen rollten.

Und dennoch handelt es sich ernstlich um einen Brand, bemerkte Gideon, als auch in dem benachbarten Häuserviertel sich Feuerrufe erhoben und, einzeln beginnend, allmählich zu einem wilden, tausendstimmigen Chor anwuchsen.

Wollen wir hinuntergehen? Meine Mutter beunruhigt sich, bat Agathe zitternd, denn auch auf sie übte der unheimliche Lärm einen beängstigenden Eindruck aus.

Nur noch einige Minuten rief Gideon freundlich, indem er fortgesetzt um sich spähte, wir können ihr dann zugleich Auskunft über die Entfernung des Brandes ertheilen. Auch ich möchte wissen, wohin ich mich zu wenden habe, wenn ich das Magazin verlasse.

Sie wollen uns verlassen? fragte Agathe fast tonlos, und unbewußt schmiegte sie sich fester an ihren Begleiter an.

Ich bin Mitglied einer Löschcompagnie, und als solches habe ich Pflichten, erwiderte dieser gedämpft, als hätte er befürchtet durch den Ton seiner Stimme zu viel von seinen Empfindungen zu verrathen, sollte hingegen meine Anwesenheit hier nothwendiger erscheinen, soll nichts in der Welt mich hindern, zu bleiben.

Da — da, rief Agathe plötzlich aus, nach dem östlichen Stadttheil hinüber zeigend, wo eine schmale, roth beleuchtete Rauchsäule emporwirbelte und erst in bedeutender Höhe der Luftströmung träge nachgab.

Das Dach des Magazins lag nicht so hoch, daß von dort aus die ganze Stadt zu überblicken gewesen wäre. Gideon blieb daher in Zweifel über die Stätte des Brandes bis noch mehrere Rauchsäulen in geringer Entfernung von der ersten emporschossen und zugleich aus der nächsten Straße der Ruf „Variety Theater," zu ihm heraufdrang.

Das Variety Theater, wiederholte er erschreckt; dann starrte er wie gelähmt, eine Weile auf die Rauchsäulen, denen alsbald Funkengarben und lichte Flammen nachfolgten, sich schnell zu einem einzigen, wild lodernden Herde vereinigend.

Daß von dem verrufenen Clan ein dem Ruin der Gürgens bezweckender Plan ins Leben gerufen werden sollte, hatte er freilich in dem verödeten Hause erlauscht, glaubte indessen um so sicherer auf einen Aufschub rechnen zu können, als die Versammlung, bevor ein bestimmter Beschluß gefaßt wurde, auseinanderstob. Die leitenden Mitglieder mußten also dennoch Gelegenheit gefunden haben, sich über die Ausführung der That zu verständigen, und zwar hatten sie einen Zeitpunkt gewählt, in welchem das Haus dicht besetzt war, also außer den benachbarten Gebäuden auch noch Menschenleben in Gefahr schwebten.

In demselben Grade aber, in welchem der Himmel sich tiefer röthete, massige Wolken untermischt mit wirbelnden Funken, über den wüthenden Flammen lagerten und ihren Feuerregen weit abwärts sandten, wuchs auch die Besorgniß der Bewohner der Umgegend. Wirrer Lärm, hin und wieder übertönt von den Sturmglocken, stieg aus den dicht gefüllten Straßen in die grausig erhellte Atmosphäre empor; Trommeln rasselten, Pistolenschüsse knallten; indianisches Geheul, nachgeahmt von den in ihrem Element schwelgenden Raufbolden, wechselte mit herausforderndem Hurrahrufen ab. Der äußere Charakter der Stadt hatte sich binnen wenigen Minuten wie durch Zauberschlag verändert. Es rief den Eindruck hervor, als hätte kein Stein auf dem andern bleiben sollen.

Angstvoll blickte Agathe auf die furchtbar prachtvolle Scene hin. Dieselbe schien ihren Geist in Fesseln zu schlagen, so daß sie die eigene Lage vergaß, nicht mehr daran dachte, den wie erstarrt dastehenden Gideon an die sie gewiß besorgnißvoll erwartende Mutter zu erinnern.

Ein Verbrechen ist dort verübt worden, störte dieser endlich das Schweigen, und er knirschte mit den Zähnen; aber das ist der Fluch des Bürgerkrieges und der unverantwortlichen Nachsicht, welche man, trotz einer scheinbaren Härte, gegen die im Verborgenen wirkenden Frevler walten läßt.

So steht eine Erhebung der zügellosen Volksmassen zu befürchten? versetzte Agathe von einer neuen Angst ergriffen.

Nein, nein, liebe Freundin, lenkte Gideon wie aus einem wirren Traume erwachend, plötzlich mit einer unbeschreiblich beruhigenden Innigkeit ein; er wollte fortfahren, als er hinter sich das leise Knistern vernahm, mit welchem der Zinkbeschlag des Daches unter dem Gewicht eines behutsam enherschleichenden Mannes nachgab:

Agathe unterdrückte einen Ausruf des Schreckens; Gideon kehrte sich hastig um und legte die Hand an den Kolben des von seinem Gurt niederhängenden Revolvers. Die von der Fallthür her sich nähernde Gestalt wagte es nicht anzurufen, aus Besorgniß unten in der Straße gehört zu werden, dagegen erwartete er sie festen Fußes, als dieselbe sich durch leises Zischen als einen Freund anmeldete.

Mortimer! sprach Agathe, die den Mulatten erkannte, überrascht.

Mortimer! wiederholte Gideon ernst, sobald dieser vor ihm stand, ich fürchte, es sind keine guten Nachrichten, welche Sie so unerwartet heraufführen?

Keine guten, bestätigte der Mulatte, doch ich darf offen vor Miß Agathe sprechen, sie müßte ohnehin sogleich von Allem in Kenntniß gesetzt werden.

Waren Sie bei meiner Mutter? fragte Agathe, die bei den Unheil verkündenden Worten kaum noch ihre Fassung zu bewahren vermochte.

Ich war dort, hielt mich indessen nicht auf, als ich erfuhr, Sie befänden sich hier oben. Ich komme nicht allein, wendete er sich an Gideon, zwei Mann von Ihrer Compagnie begleiten mich; ein dritter begab sich an den Strom hinab, ein anderer ist hin, um die beiden alten Herren zu rufen. Noch in dieser Nacht, sogar in dieser Stunde müssen wir das Magazin verlassen, oder wir sind verloren. Man sagt, die Secessionisten beabsichtigen einen Schlag zu führen, und ich bezweifle es nicht, denn dort brennt's wirklich schon.

Warum sollte die Sicherheit in diesem Gebäude gefährdet sein? fragte Gideon hastig einfallend.

Das Nähere werden Ihre Gefährten Ihnen mittheilen, antwortete Mortimer; ich selbst erhielt nur den Auftrag zur Eile anzutreiben, indem man unter dem Schutze eines binnen kurzer Frist zu erzeugenden Feuerlärms einen Angriff — von welcher Seite sagten sie nicht — auf dieses Haus unternehmen würde. Da das Gerücht der Brandstiftung sich erfüllte, dürfte auch wohl der zweite Theil der bedrohlichen Nachrichten sich nur zu bald als gerechtfertigt ausweisen.

Ein ebenso verständiges, wie überlegtes Urtheil, versetzte Gideon, und von allen ihn kurz vorher noch heftig bewegenden Leidenschaften war allein das Gefühl des tiefen Ernstes zurückgeblieben, wir müssen jetzt handeln; mag das Schauspielhaus bis auf das Fundament niederbrennen, meine Stelle ist hier — fassen Sie Muth, Miß Agathe, wendete er sich an diese, ihr zugleich den Arm bietend, worauf er sich hastigen Schrittes auf die Fallthür zu bewegte, wir müssen uns ins Unvermeidliche fügen und den kommenden Ereignissen die günstigste Seite abzugewinnen suchen. Dieselben finden uns nicht unvorbereitet. Vertrauen wir daher dem freundlich gesinnten Geschick, welches bereits das Höchste leistete, indem es uns nicht nur heute Abend hier zusammenführte, sondern auch rechtzeitig warnte.

Sie waren bei der Treppe angekommen. Gideon gieg voran die bebende Agathe sorg-

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fältig unterstützend und dann niederwärts führend. Der Mulatte schloß die Fallthür und folgte ihnen zugleich auf dem Fuße nach.

Einundzwanzigstes Capitel.

Die Flucht.

Als sie vor Gideons Wohnung eintrafen, fanden sie dieselbe offen, Lichtschimmer drang ihnen durch die Spalte entgegen. Man hatte, um keine Zeit zu verlieren, jedes sonst durch Vorsicht gebotene Hinderniß beseitigt und zwar auf dringenden Rath der beiden Feuerleute, die nach dem Verschwinden des Mulatten nicht zögerten, Mrs. Woodhouse und demnächst Bertrand mit der ganzen Sachlage vertraut zu machen. Bertrand war bereits aufgestanden und noch mit Ankleiden beschäftigt, während Mrs. Woodhouse, die Angesichts der drohenden Gefahr eine seltene Ruhe und Selbstbeherrschung bewahrte, zwei kleine Tragekoffer packte. Dieselben dienten zur Aufnahme der letzten Habseligkeiten, welche bei der schleunigen Flucht von der Plantage aus dem Ruin zu retten ihr und ihrer Tochter gelungen war. Von Seiten Gideons bedurfte es daher kaum noch einzelner Anordnungen und Rathschläge, und da er selbst, wie seine beiden Kameraden, überall mit Hand anlegte — der Mulatte hatte sich gleich nach seiner Rückkehr zu Bertrand in die Kammer begeben — so dauerte es höchstens eine Viertelstunde, bis Alle so weit reisefertig waren, daß nur noch die letzten Spuren der Flüchtlinge beseitigt und vernichtet zu werden brauchten.

Während der ganzen Zeit der Vorbereitungen hatte in den drei Räumen fast lautloses Stillschweigen geherrscht. Zu sehr waren Alle von dem Verzweifelten ihrer Lage durchdrungen. Selbst als Bertrand auf den Mulatten gestützt, in der Thür erschien, und mit einem matten, vergeistigten Lächeln alle Anwesenden begrüßte, wurden die Arbeiten, mit welchen Jeder sich gerade beschäftigte nicht unterbrochen. Nur Agathe trat zu ihm hin, tief bewegt seine Hand ergreifend und mit stummem Schmerz in seine großen eingesunkenen Augen blickend. Bertrand lächelte ihr schwermüthig zu, ließ seine hagere, weiße Hand ein Weilchen auf ihrem Haupte ruhen und flüsterte: Meine arme Agathe.

Es waren die einzigen zwischen ihnen gewechselten Worte; was sie sonst noch hätten aussprechen mögen, ihre Befürchtungen, ihre Hoffnungen, Alles, Alles hatte in dem Ausdruck gelegen, mit welchem ihre Blicke sich begegneten.

Gleich darauf befand sich Agathe wieder an Gideons Seite, ihm beim Schließen ihres Koffers hülfreiche Hand zu leisten. Diesem war keine Bewegung der beiden jungen Leute entgangen, und wenn auch nicht frei von einem Gefühl der Bitterkeit, vermochte er sich bei dem erschütternden Anblick einer tiefen Rührung nicht zu erwehren.

Die Arzneiflaschen warfen sie aus dem Fenster in den schmalen Gang hinab. Die überflüssigen Matratzen ordneten sie in dem einen Winkel, als ob sie seit Jahren dort gelegen hätten, dann beschwerten sich Alle mit einzelnen Gepäckstücken. Gideon nahm den einen Handkoffer, seine Gefährten die beiden andern. Der Mulatte unterstützte den Rebellenoffizier, wogegen Gideon Mrs. Woodhouse führte, diese aber Agathens Hand hielt, um ihr wieder als Führerin zu dienen. Nachdem alle auf den finstern Gang hinausgetreten waren, wurde das Licht ausgelöscht. Gideon verschloß die Wohnung, steckte den Schlüssel zu sich, und langsam und leise, bald sich an den Wänden hintastend, bald durch Ergreifen der Kleider mit den freien Händen eine Kette bildend, schlichen sie durch die stillen Räumlichkeiten des Magazins dahin.

Ohne auf Hindernisse zu stoßen, erreichten sie die in das Erdgeschoß hinabführende Treppe und wohlbehalten waren sie unten in der Nähe des Hauptportals angekommen, als sie die schweren Schritte eines militärisch geordneten Männertrupps vernahmen, der auf der Straße gerade vor dem Portal Halt machte. Gleich darauf rasselten eine Anzahl Musketenkolben auf das Pflaster, und eine tiefe Männerstimme befahl, Ruhe und Ordnung zu halten. Dieselbe hatte ihre Ansprache an die Soldaten eben beendigt, als ein Bund Schlüssel klirrte und mit einem derselben die Oeffnung des Schlosses gesucht wurde.

Im ersten Augenblick nach dieser Entdeckung blieb Gideon stehen, als habe er sich plötzlich am Rande eines Abgrundes befunden. Das Klirren der Schlüssel gab ihm indessen seine Fassung zurück, und von dem Schrecken der beiden Frauen und den unabsichtlichen Kundgebungen desselben das unangenehmste befürchtend, beeilte er sich, zunächst an Mrs. Woodhouse einige beruhigende Worte zu richten, woran er die dringende Mahnung schloß, das leiseste Geräusch zu vermeiden und wieder eine Kette zu bilden.

Um die Flucht nach den Hintergebäuden hinaus fortzusetzen, hätten sie vor dem Portal vorüberschreiten müssen, wobei es mehr als wahrscheinlich, daß sie ihren Verfolgern gerade in die Arme gelaufen wären. Ebensowenig durften sie stehen bleiben, indem die Letzten des Zuges kaum die Treppe verlassen hatten, der Weg der fremden Eindringlinge dagegen voraussichtlich die Treppe hinaufführte. Zum Ueberlegen oder zur schleunigen Flucht in die rückwärts liegenden Räumlichkeiten war also keine Zeit mehr. Doch Gideon hätte weniger erfahren in seinem schweren nächtlichen Dienste, weniger vertraut mit der in Finsterniß gehüllten Umgebung sein müssen, um nicht einen, wenn auch sehr gewagten Ausweg aus dieser verzweifelten Lage zu finden.

Als der Schlüssel noch suchend auf dem Schloß hin und her fuhr, hatte er sich bereits wieder in Bewegung gesetzt, und indem er, mit geräuschlosen Schritten einherschleichend, einen Bogen beschrieb, erreichte er, daß alle ihm Nachfolgenden ebenso leise und ohne auf Hindernisse zu stoßen nachzufolgen vermochten.

Der Schlüssel glitt in's Schloß und bedächtig prüfte die denselben führende Faust bald nach links, bald nach rechts, um mit dem seltsam ausgefeilten Bart die entsprechenden Haften zu erfassen. Gleichsam unter dem Schutze dieses Klirrens gelangte Gideon in den Winkel, welchen die Treppe auf dem Flurstrich bildete, und der, auf der freien Seite mit Brettern verkleidet, zum Aufbewahren von leeren Säcken und altem Tauwerk diente. Auf der anderen Seite wurde der Winkel von Mauerwerk begrenzt, stand aber dem Innern des Gebäudes zu ganz offen, so daß, wenn die Eindringenden ihren Weg nicht die Treppe hinauf nahmen, die Flüchtlinge unausbleiblich entdeckt werden mußten.

Endlich nach längerem Rütteln wich der Riegel des Schlosses zurück und durch einen heftigen Stoß wurde die Thür nach innen geschleudert. In demselben Augenblick verschwand Gideon, der allen andern vorher in das Versteck hineingeholfen hatte, hinter den Brettern.

Gleich darauf flackerte in der Thür ein heller Schein auf, der sich alsbald in die ruhigere Beleuchtung zweier Laternen verwandelte, und von dem die Straßen durchtobenden Feuerlärm unterschieden die hinter der Treppe Verborgenen, wie etwa sieben oder acht Soldaten sorglos plaudernd die Schwelle überschritten und sich seitwärts von derselben wendeten. Die Thür fiel wieder in's Schloß und jetzt erst, nachdem das Getöse nur noch als hohles Brausen hereindrang, wurden Gideon und den ihm zunächst Stehenden die zwischen den beiden Führern der Wache gewechselten Worte verständlich. Der eine schien Offizier zu sein, wogegen Gideon in dem andern einen der in dem Magazin fast täglich beschäftigten Aufseher zu erkennen meinte.

Wohin wenden wir uns nun? fragte der Erstere, nachdem der Aufseher den Schlüssel abgezogen und in die Tasche gesteckt hatte, und wie drohende Riesengeister tanzten die Schatten der Soldaten, den Flüchtlingen sichtbar, vor den unstet schwingenden Laternen auf der Rückwand.

Sie wollen der Wohnung Gideons einen Besuch abstatten, erwiderte der Aufseher und da giebt es keinen andern Weg, als hier die Treppe hinauf. Sie werden ihn schwerlich zu Hause treffen; s' ist noch zu früh, außerdem rufen die Feuerglocken.

Sollen zwei Mann zur Bewachung der Thüre zurückbleiben? fragte der Korporal der Eskorte.

Ist nicht nöthig, antworte der Offizier, wir haben nur zwei Laternen und die gebrauchen wir anderweitig. Im Finstern hier zu stehen hat keinen Zweck, so lange Ihr keine Wolfsohren besitzt. Den Gideon suche ich überhaupt nicht, wendete er sich wieder an den Aufseher, indem Beide sich der Treppe näherten. Jetzt, da die Straßenbevölkerung uns nicht mehr hindert, kann ich's sagen. Schon vor längerer Zeit erhielten wir Kunde, daß der Bandenführer Bertrand in der Stadt weile, um mit einigen Genossen eine Verschwörung gegen die Union anzuzetteln. Es wurden Nachforschungen angestellt, allein bis jetzt immer vergeblich. Wir betrachteten die Sache zuletzt nur noch als ein Märchen und hatten sie fast vergessen, als wir vor einer Stunde ganz unerwartet durch eine geheimnißvolle Depesche wieder daran erinnert wurden. In derselben berichtete man uns mit lakonischer Kürze, wir würden in diesem Magazin und gerade in den Gemächern, welche einem gewissen Gideon zur Wohnung eingeräumt worden, Jemand finden, an dessen Habhaftwerdung uns viel gelegen sei.

Niemals bemerkte ich etwas Verdächtiges, und doch bin ich alle Tage hier, versetzte der Aufseher, den schwerfällig hinaufstolpernden Soldaten leuchtend, ich kann übrigens nur den Weg zu seiner Wohnung zeigen, weiter geht meine Befugniß nicht. Was wollen sie außerdem beginnen, wenn Gideon nicht zu Hause und die Thür vielleicht verschlossen ist?

Dann vollführe ich die mir ertheilten Befehle, antwortete der Offizier bereits auf der obersten Stufe, unter meinen Leuten befindet sich ein Mann mit Hammer und Zange, und bei den jetzigen ungeregelten Zeitverhältnissen ist Alles erlaubt.

Was er hinzufügte verhallte im zweiten Stockwerk und wurde übertönt durch die dröhnenden Schritte der Soldaten, die ihren voranleuchtenden Führern durch die sich kreuzenden Gänge zwischen den Lagerräumen nachfolgten.

Gott sei Dank! sprach Gideon leise in den Winkel hinein, als die Schritte in der Ferne erstarben; noch ist nichts verloren, schnell die Reihe geschlossen und vorsichtig! Nur Minuten stehen uns zu Gebote, und von diesen dürfen wir keine verlieren.

Der Ausdruck, mit welchem er zur Eile trieb, trug mehr dazu bei, den gesunkenen Muth wieder zu heben, als die Worte selber. Tastend suchte Einer den Andern, die Kette schloß sich, wie Alle gerade standen; die halb ohnmächtige Agathe hing an Gideons Arm, ihre Mutter unterstützte sie auf der anderen Seite und führte zugleich den von von dem Mulatten unterstützten Rebellenoffizier, und wenn dennoch hin und wieder ein unsicherer Tritt oder das Streifen an den Wänden Geräusch erzeugte, so ging dies für ihre Verfolger ebenso zuverlässig verloren, wie sie selbst deren fernere Bewegungen nicht mehr vernahmen.

Als der Offizier mit seinem Commando vor Gideons Wohnung eintraf und, Einlaß begehrend, laut pochte, da verriegelte Gideon eben wieder die hinter ihm und seinen Begleitern liegende Hofthür des Magazins. Gleich darauf traten Alle durch die Mauerpforte, die von einem dort Wache stehenden Feuermann offen gehalten wurde, in den schmalen, zwischen den Gebäuden hinführenden Gang ein, und so schnell wie Bertrands leidender Zustand es erlaubte, eilten sie der Straße zu.

(Fortsetzung folgt.)

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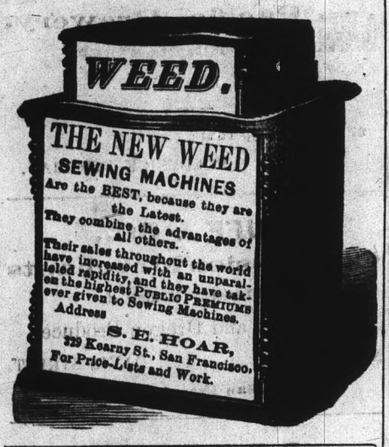
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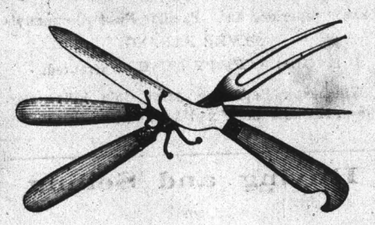

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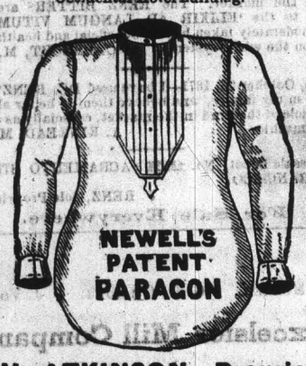

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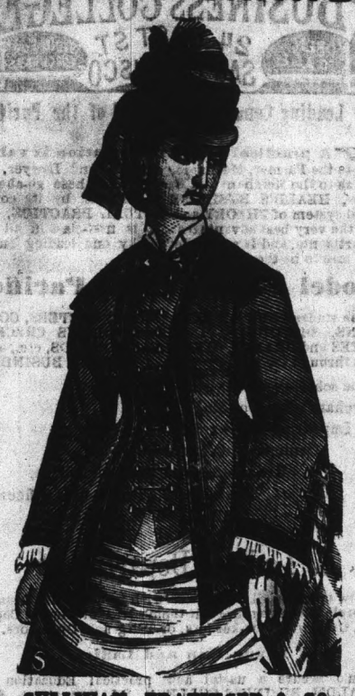

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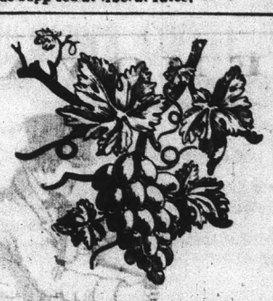

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